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THE

WISDOM

OF

ANGELS

CONCERNING THE

DIVINE PROVIDENCE.

TRANSLATED FROM THE LATIN

OF THE

HON. *EMANUEL SWEDENBORG.*

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ANGELIC WISDOM

CONCERNING THE

DIVINE PROVIDENCE.

It may not be foreign to our preſent Purpoſe, to take a View of ſuch Opinions, Sentiments, and Reaſonings, that ſo the Clearneſs, Truth, Excellency and Expediency of our Author's Doctrine in the following wonderful Treatiſe may the better appear.

And firſt, in Regard to Things *natural*. If we look into the Writings of the moſt celebrated Philoſophers of modern Times, a very few Names excepted, we ſhall find all the moſt remarkable Phenomena of Nature reſolved into mere *mechanical* Operations, as if Nature could *of herſelf* operate to produce Effects. We ſhall ſee chemical Combinations, and the Compoſitions of ſubtle Fluids, appealed to, in Order to account for the ſeveral Births, Productions, and Changes obſervable in the external World and its various Elements. We ſhall ſee Divine Mercies and Divine Judgments, as exhibited in temporal Nature, removed far out of ſight, being confounded with the uncertain and indeterminate Configurations of Particles of Matter, which are ſuppoſed capable of forming ſuch Arrangements, Conjunctions, and Disjunctions, one with another, as to promote the Bleſſing or Miſery of Man by an Agency ſeparate from that of the great Creator. We ſhall no longer be led to adore that inviſible Working of the Omnipotent,

who

who "*maketh the Storm a Calm, ſo that the Waves thereof are ſtill; who turneth Rivers into a Wilderneſs, and the Water-Springs into dry Ground; a fruitful Land into Barrenneſs, for the Wickedneſs of them that dwell therein,*" Pſalm cvii. 29, 33, 34; but we ſhall be led to tremble under the dreadful Apprehenſions of an inferior Agent not ſubject to the Control of a merciful and all-wiſe God. In ſhort, we ſhall find a *living* Power of Action aſcribed to Things, which in themſelves are *dead*, whilſt the real *living* Operator, who works unſeen in and by the ſeveral Subjects of the material World, is altogether forgotten, and his Divine Operation transferred to the Things operated upon, whereby *ſecond* Cauſes uſurp the Place of the *Firſt*, and what is merely *inſtrumental* is conceived to be *principal*. To inſtance only in the Caſe of *Vegetation*. We ſhall ſee this ſimple and manifeſt Effect of the Divine Agency in Nature involved in the utmoſt Intricacy and Perplexity, through the Darkneſs and Subtlety of vain Reaſoning and *Science falſely ſo called;* whilſt the Changes of Matter and corporeal Forms *alone*, have been regarded as ſufficient to explain the wonderful Phenomenon, and whilſt philoſophers have forgotten this plain eternal Truth, that it is God who "*maketh the Graſs to grow for the Cattle*,

PREFACE.

PERHAPS there never was a Period in any Age of the World, which required a Vindication and Elucidation of the Divine Providence of the Lord, more than the preſent. Not that the Divine Providence is at this Day generally denied *in Word*, for none except abſolute Atheiſts do this; but becauſe it is allowed in ſo partial and confined a Manner and Meaſure of Operation, as borders upon a Denial, and indeed when rightly conſidered *is* a Denial.

For if we allow a *general* Providence, and yet deny a *particular* one, or if we allow a *particular* one, and yet deny a *ſingular* one, that is, one extending to Things and Circumſtances moſt *ſingular* and minute, what is this but denying a *general* Providence?

Every reaſonable Man confeſſes that the Deity has created and that he preſerves the World in *general;* but does not this neceſſarily imply that he has created, and that he preſerves all Things in *particular* and in *ſingular?* And ſhould any one aſſert that Creation and Preſervation do not thus extend to Things *particular*

and

and *ſingular*, would not this be a poſitive Denial of Creation and Preſervation in *general*, ſince Things in *general* cannot poſſibly be ſuppoſed to be or exiſt, but in and by Things *particular* and *ſingular*.

In like Manner the Allowance of a *general* Providence neceſſarily implies the Allowance of a *particular* and moſt *ſingular* one, and to deny the latter is manifeſtly to deny the former. It is like aſſerting that a human Body may in *general* exiſt, without its *particular* Members, Organs, Viſcera, &c. and the *Singulars* thereof; or that a State or Kingdom may in *general* exiſt, without the ſeveral *particular* Orders and Societies of Perſons who compoſe it, together with the *Individuals* of each Order and Society.

Now that a *particular* and *ſingular* Providence is at this Day denied, may appear plain to every conſiderate Perſon, who attends to the Opinions, Sentiments, and Reaſonings, at preſent circulating in the World from the Books of the Learned, reſpecting the *Divine Operation*, which is the ſame Thing as the *Divine Providence*, more particularly in Reference to the *three* grand Subjects in this World of temporal Nature, on which it is exerciſed or employed, viz. Things *natural*, Things *political*, and Things *moral* or *ſpiritual*.

It

Cattle, and green Herb for the uſe of Man," Pſalm civ. 14. cxlvii. 8; of Conſequence, that all Vegetation, both generally and particularly proceeds from a ſpiritual and Divine Operation in Nature, and that all the Laws thereof are thus of ſpiritual and Divine Origin, and that material Forms are merely the Subjects of ſuch Operation and of ſuch Laws, which have no Life, and can effect no Change in themſelves, but ſo far as they are wrought upon by a living Principle *above* themſelves, that is to ſay, *within* themſelves.

The Caſe is the ſame in Regard to *political* Things. What ſerious Mind can behold, without a Mixture of Indignation and Concern, the Great Author of Nature forgotten, and baniſhed as it were from his own Kingdoms, in the Syſtems of modern Policy? Who doth not tremble to ſee Fortune, or human Prudence, or the Sagacity and Addreſs of the Miniſter of the Day, more regarded and depended upon than the Wiſdom and Power of Heaven, whilſt the Counſels and Sentiments of weak and erring Stateſmen are exalted in many Inſtances above Divine Intentions, Purpoſes and Operations? Yet how plain is it to perceive, that this is more or leſs the Caſe in modern Politics, wherein little Account comparatively is made of that Divine overruling Providence,

which "*changeth the Times and the Seaſons, which removeth Kings, and ſetteth up Kings; which giveth Wiſdom unto the Wiſe, and Knowledge to them that know Underſtanding; which increaſeth the Nations, and deſtroyeth them; which enlargeth the Nations, and ſtraiteneth them again?*" Dan. ii. 21. Job xii. 23. For let it be aſked, In what Politician's Creed at this Day ſhall we find it written, that "*the Kingdom is the Lord's, and He is the Governor among the Nations; that the Battle alſo is the Lord's; and that he doeth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth;* and that therefore *by the Bleſſing of the Upright the City is exalted; but it is overthrown by the Mouth of the Wicked?*" Pſalm xxii. 28. 1 Sam. xvii. 47. Dan. iv. 35. Prov. xi. 11. Or, in other Words, In what Politician's Creed at this Day ſhall we find it aſſerted, and maintained as a ruling and practical Principle, that the Proſperity of Empires depends *ſolely* on the Bleſſing of Heaven, and that of Conſequence the *only* ſure and certain Way for any People to become proſperous, whether generally or individually, is to ſecure ſuch Bleſſing, by fulfilling faithfully all the heavenly Laws of ſtrict Juſtice and Judgment, Order and Uprightneſs? Rather, is it not an eſtabliſhed Article of modern political Faith, that accumulated Wealth, extenſive Dominion,

numerous

numerous and powerful Fleets and Armies, a flouriſhing Commerce, an increaſing Population, Refinement in Taſte and Manners, large and magnificent Cities, Splendor and Parade of public Shows, a ſuperior Subtlety and Sagacity in private Councils and public Negociations, are the great conſtituent Principles of national Proſperity? That a People in ſhort may be *great* without being *good*, *happy* without being *virtuous*, *ſecure* without the Protection of Heaven, *powerful* without its Power, and *wiſe* without conſulting and being guided by the Fountain of Wiſdom.

Laſtly, in Regard to *moral* or *ſpiritual* Things; the ſerious and intelligent Mind cannot but greatly lament to diſcern, how the Divine Providence and Operation is herein either totally rejected, or groſsly miſunderſtood, by the Learned of the preſent Day. Thus ſome would eſtabliſh a Morality grounded in mere *human Exertions*, without any Regard to *Divine Aid*, making Virtue thus the Offſpring of *Earth*, inſtead of deducing its pedigree from *Heaven*, whence alone it is to be derived, according to the Tenor of theſe Words of the eternal Truth, "*Without* ME *ye can do Nothing*," John xv. 5. And again, "*A Man can receive Nothing, except it be given him from Heaven*," John iii. 27. Others again allow

allow of an *occaſional* Aid from above, in Order to aſſiſt Man on great and *extraordinary* Emergencies, but deny him the Comfort of ſuch ſupernatural Influence on *common* Occaſions, and the *ordinary* Concerns of Life; not conſidering that the "*Very Hairs of the Head are all numbered*," Matt. x. 30; and this both in a natural and alſo in a ſpiritual Senſe; and that of Conſequence every *ſmalleſt* Circumſtance of Man's Life, whether relating to Things temporal or Things eternal, corporeal or mental, are alike under the Rule and Direction of an all-wiſe Providence, and regulated thereby. Whilſt ſome, by an Error of Underſtanding ſtill more deplorable and dangerous, acknowledge indeed a Divine Aid continually attendant upon Man, and aſcribe to its Operation all ſpiritual and moral Effects wrought in Man, but then they allow of no Limitations to ſuch Operation, as grounded in Wiſdom and Order; they make the Divine Agency *irreſiſtible* and *uncontrollable*, aſſigning to it an *abſolute* Power independent of the *Free-will* of Man, that is, of Man's *Co-operation*; not perceiving how the Deity muſt needs be ſubject to his own Laws; and that his Operation therefore muſt of Neceſſity be limited by that Order which Himſelf hath appointed; and that it is an eternal Law of this Order that Man ſhould *co-operate* with

his

his Creator in the Work of Regeneration and Salvation, otherwiſe he would be a mere animal Machine, and not a Man; and that of Conſequence, for the Deity to force Man's Free-will, and over-rule the Determinations thereof by an arbitrary Influence, would be to act againſt his own Order, that is, againſt Himſelf, which is a Thing impoſſible. Hence ſo many Advocates at this Day for the ſhocking and pernicious Doctrines of *Predeſtination*, *Election*, *irreſiſtible Grace*, &c. &c. and hence an almoſt total Darkneſs reſpecting the true Nature and Manner of Divine Agency as employed in the Creation, Reſtoration, and Purification of Man's moral and ſpiritual Mind, and as exerciſed uniformly according to the Determinations of Man's Free-will, and in perfect agreement therewith.

If the above Opinions, Sentiments, and Reaſonings reſpecting the Divine Providence and Operation, in Regard to Things *natural*, *political*, and *moral*, be well attended to, and viewed in a clear intellectual Light, ſo that the Fallacy thereof may be detected, and their miſchievous Tendencies noted, in eſtabliſhing a *falſe Philoſophy*, a *deſtructive Policy*, and a *miſtaken* and *ill-grounded Morality*, the ſerious Reader will ſee abundant Cauſe to be thankful, that it hath pleaſed the Lord, of his Divine Providence, in the following wonderful Treatiſe,

to

to make a Diſcovery to Man at this Day of the Laws of his own Operation, to the Removal of Error in a Matter of ſuch infinite Moment, and to the eſtabliſhing the human Mind in all the Comforts and Certainty of Truth. He will rejoice alſo to ſee it aſſerted, and proved by ſuch a Weight of ſatisfactory Evidence, that Heaven and Earth are not ſo far aſunder as ſome Men would endeavour to perſuade themſelves, but that this viſible World of Nature, notwithſtanding what certain *Philoſophers*, *Politicians*, and *Moraliſts* may think to the contrary, is in cloſe Connexion with the inviſible World of Spirit; and that all Effects produced in the former have their Origin in Cauſes which exiſt in the latter, and are ruled and regulated thereby, being, properly ſpeaking, Nothing but *outward* Manifeſtations of what exiſts *inwardly* in another State, Sphere, and Form; ſo that all Principles, Beings, and Subjects, whether ſpiritual or natural, conſtitute together a *Grand* ONE,* like Soul and Body, whereof the Deity

* In conceiving of this Grand ONE, the reader is earneſtly cautioned againſt falling into the dangerous Error of *Spinoza* and his Followers, who, ſeeing that all Things muſt needs have Connexion with the Deity, as the ſole Fountain of all Life, aſſerted this ONEneſs of all Things in the Deity, but then not diſtinguiſhing aright between the Creature and Creator, between the Life of the former as a received Life, and thereby capable of Perverſion, and the Life of the latter as ſelf-originating, and thereby altogether pure from Evil

ty is the central and only Source of Life, and thereby the great Operator, Regulator, Provider, and Preſerver, of and in the Whole.

And if he be a Stranger to the other Writings of our enlightened Author, having through Prejudice of public Opinion, or other external Cauſes, been led to judge unfavourably concerning them, he will not fail to correct ſuch Judgment, and to ſeek a more intimate Acquaintance with the Doctrines contained in thoſe Writings, whilſt he reads in the following Pages ſuch a Vindication and Elucidation of the Ways of the Divine Operation, as perhaps was never heretofore diſcovered to Man; and eſpecially whilſt he obſerves that the whole is grounded in the infallible Word of God, and confirmed by Reaſonings of a ſound Philoſophy, as well as by Experience of a ſupernatural and extraordinary Kind; the whole ſuggeſting to the ſerious Mind the grandeſt and moſt juſt Ideas of the Divine Nature, Attributes, Intentions, Purpoſes, and Proviſions in Regard to Man, and calculated in all Reſpects to lead Man to a deep Veneration of

Evil of Perverſion, they thus made the bleſſed and holy Creator in Fact the Author of Evil. Againſt this dreadful and pernicious Doctrine, the Diſcoveries and Reaſonings contained in the following Treatiſe, and in that on *the Divine Love and the Divine Wiſdom*, reſpecting the ſeveral Degrees of Life, and the Origin of Evil, or perverted Life, will be found perhaps to be the moſt powerful Antidotes ever made known unto Man.

of the great Author of his Being, and a Fulfilment of the pure Laws of his Order and Kingdom, to which all Things tend, and for which they were created, by *perfecting Holineſs* in his chaſte Fear and Love.

Neither, if he be one of a ſincere and humble Mind, who reads not in the Spirit of idle Curioſity, or of critical Examination, or of nice and ſupercilious Judgment, but to attain ſolid Wiſdom, for the right Regulation of his Life, will he be offended at meeting in the following Treatiſe with ſome Things, which may ſeem to contradict his own favourite Opinions, and appear at firſt Sight obſcure and perplexing, inaſmuch as his Humility and Sincerity will teach him, that Nothing doth *in general* ſo contradict Man's natural and favourite Opinions as *Truth*, and that all the grandeſt and pureſt Truths of Heaven muſt needs ſeem obſcure and perplexing to the natural Man at firſt View, until his intellectual Eye becomes accuſtomed to the Light, and can thereby behold it with Satisfaction. He will not therefore *haſtily* reject what he does not *immediately* comprehend, or what at firſt Sight dazzles and thereby darkens his Sight, but waiting patiently for the Light to ſtrengthen his intellectual Faculties and thereby to clear itſelf, and from the Beauty of what he *does* underſtand, being led to think favourably

favourably of what at preſent he *does not*, and to hope that he *may* underſtand it at a future time, and upon a further Reading and Conſideration, he will be cautious of paſſing raſh Cenſure, and will rather judge not at all than judge unrighteous Judgment.

It muſt be confeſſed there are ſome Particulars in the following Treatiſe, which will of Neceſſity appear ſtrange at firſt Peruſal to the Reader who has not been prepared for their Reception by a previous Acquaintance with the Author's other Writings, and which he is therefore adviſed to paſs over for the preſent, until he has Leiſure to acquire ſuch Acquaintance. But every candid and intelligent Perſon will be forced to acknowledge, that there are other Particulars relative to the myſterious Operations of the Divine Providence elucidated, which by their Plainneſs muſt convince, and by their Importance muſt greatly intereſt every human Mind. Such are the Diſcoveries reſpecting the *Origin*, the *Permiſſion*, and alſo the *Remiſſion*, or *Removal* of Evil; the Conſideration of which Subjects hath ſo long involved the learned World in Perplexity and Darkneſs: And had the Author been ſilent on all other Points, theſe Diſcoveries alone are ſufficient to ſtamp an eternal Value on the following Trea-

tiſe in the Minds of the well-diſpoſed, by leading them to a more awful Adoration of the ſecret Wiſdom and deep Councils of the merciful God in Reſpect to his infirm and ſinful Creatures.

The Reader who is acquainted with the other various and inſtructive Writings of our enlightened Author, and who has profited by them through a faithful Application of the bright evangelical Truths contained therein, to the Reformation and Purification of his Life, will be delighted to ſee thoſe Truths further extended and confirmed, and their Harmony preſerved and heightened, in the following Treatiſe. He will be led hereby to proſtrate himſelf in more devout Submiſſion and Thankfulneſs before the God of unchangeable Love and Wiſdom, who hath been pleaſed in theſe latter Days to vindicate the Ways of his Dealings with his Children in all Ages, and amongſt all People, Nations and Languages, and to viſit them with ſuch a clear and cheering Light of his eternal Truth for Comfort and Direction. He will apply this Light to the immediate Regulation of his Life, in the exterminating all thoſe evil Principles and falſe Perſuaſions, for which it was given, that ſo he may become a renewed Image and Likeneſs of the great Creator

tor and Redeemer, according to the Order of his heavenly Kingdom, for the eternal Inheritance of which he and every Child of Adam is predeſtinated, and to which, therefore, he may moſt aſſuredly attain, if it be not his own Fault. He will be careful either of ſuffocating, extinguiſhing, or perverting the heavenly Doctrine with which he has been favoured, whether by falſe and partial Interpretation, or by impure Mixture with pre-conceived Opinions, or, what is moſt to be dreaded, by reſting in a mere Illumination of his Underſtanding, unattended with a Conformity of the Will and Life, through an entire Submiſſion of all his vital Principles to the Guidance and Direction of the heavenly Light.

And whilſt he is thus cautious to preſerve the Truth pure and undefiled in his own Mind and Life, and to render it fruitful in all Love and Charity, and the good Works and uſeful Purpoſes thence flowing, he will be greatly *zealous* to impart it, and make it known unto his Brethren; but then his Zeal herein will be tempered with the utmoſt Meekneſs, Moderation and Diſcretion; it will be free from all Violence, and that falſe and dangerous Fire of Enthuſiaſm and Fanaticiſm, whoſe infernal Ground and miſchievous Tendencies are ſo frequently

frequently pointed out in the Doctrine which he has received and is desirous to recommend. He will remember his Lord's Injunctions to his Disciples, to cast the Net on "*the right Side of the Ship*," John xxi. 6; and not to "*cast their Pearls before Swine*," Matt. vii. 6; and he will consider himself as strictly bound to follow these Injunctions, by being cautious on the one Hand, *how* he speaks, and on the other *to whom* he speaks, in Commendation of the Truths which he himself has imbibed. Thus he will be taught to go forth amongst his Brethren in a Spirit of the utmost *Charity* and *Prudence*, *tolerating* their imperfect States of Life, not endeavouring to *force* but to *draw*, cherishing the heavenly Principle of *Good* in all, and having more Respect at all Times thereto, than to any Form or Mode of *speculative Opinions* separate therefrom, howsoever excellent and heavenly in itself: And this he will do under a full Persuasion, that all will be judged hereafter, and accepted or rejected, not according to the *Light* they have received, but according to their *Faithfulness* and *Obedience* thereto. Thus may he hope to catch many with the evangelical *Net* of the Lord's new Kingdom, whilst he presses upon them a Reception of the Truth out of a pure Regard to

their

their eternal Good, and convinces them of the Power and Profitableneſs thereof, by the Effect it has had on his own Life and Converſation, in making him a real Chriſtian, and a true Child of God.

That all who read this, and the other excellent Writings of our Author, may be led to profit by them in their own Lives, and thereby to recommend them to others, to the preparing a Way for the *Lord's glorious Appearing* according to the Predictions of his Prophets, and helping forward the Deſcent of the *Holy City the New Jeruſalem*, that ſo "*the Tabernacle of God may be with Men, and he may dwell with them, and they may be his People, and he may be their God*," Rev. xxi. 3, is the ſincere Prayer of the Editors.

AMEN.

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ANGELIC

ANGELIC WISDOM

CONCERNING THE

DIVINE PROVIDENCE.

That the Divine Providence is the Government of the Divine Love and the Divine Wisdom of the Lord.

1. IN Order that it may be understood what the Divine Providence is, and that it is the Government of the Divine Love and the Divine Wisdom of the Lord, it is of Importance that what hath been before said and shewn concerning the Divine Love and the Divine Wisdom, in the Treatise on that Subject, should be known, which is as follows. That in the Lord the Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love, n. 34 to 39. That the Divine Love and the Divine Wisdom cannot but be and exist in other Things created from itself, n. 47 to 51. That all Things in the Universe were created from the Divine Love and the Divine Wisdom, n. 52, 53, 151 to 156. That all Things in the Universe are Recipients of the Divine Love and the Divine Wisdom, n. 54 to 60. That the Lord

appears

appears before the Angels as a Sun, and that the Heat thence proceeding is Love, and the Light thence proceeding is Wiſdom, n. 83 to 88, 89 to 92, 93 to 98, 296 to 301. That the Divine Love and the Divine Wiſdom, which proceed from the Lord, make one, n. 99 to 102. That the Lord from Eternity, who is Jehovah, created the Univerſe and all Things therein from Himſelf, and not from Nothing, n. 282 to 284, 290 to 295. Theſe are the Contents of the Treatiſe, which is called The Wiſdom of the Angels concerning THE DIVINE LOVE AND THE DIVINE WISDOM.

2. From theſe Particulars, compared with what was deſcribed concerning Creation in that Treatiſe, it may indeed appear, that it is the Government of the Divine Love and the Divine Wiſdom of the Lord which is called the Divine Providence; but foraſmuch as Creation was there treated of, and not the Preſervation of the State of Things after Creation, which laſt is the Government of the Lord, therefore we ſhall now treat on this Subject; beginning this firſt Article with conſidering the Preſervation of the Union of the Divine Love and the Divine Wiſdom, or of the Divine Good and the Divine Truth, in the Things which are created; of which we ſhall ſpeak in this Order: I. That the Univerſe, with all and every Thing therein, was created out of the Divine Love by the Divine Wiſdom. II. That the Divine Love and the Divine Wiſdom proceed as One from the Lord. III. That this One is in a certain Image in every created Thing. IV. That it is of the Divine Providence, that every created Thing in the Whole and in Part ſhould be ſuch

a One;

a One; and if it is not, that it ſhould be made ſo. V. That the Good of Love is not Good, except ſo far as it is united to the True of Wiſdom; and that the True of Wiſdom is not True, except ſo far as it is united to the Good of Love. VI. That the Good of Love not united to the True of Wiſdom is not Good in itſelf, but that it is apparent Good, and that the True of Wiſdom not united to the Good of Love is not True in itſelf, but that it is apparent Truth. VII. That the Lord doth not ſuffer any Thing to be divided, wherefore it muſt either be in Good and at the ſame Time in Truth, or it muſt be in Evil and at the ſame Time in the Falſe. VIII. That that which is in Good and at the ſame Time in Truth, is Something, and that that which is in Evil and at the ſame Time in the Falſe, is not any Thing. IX. That the Divine Providence of the Lord cauſeth Evil and its attendant Falſe to ſerve for Equilibrium, Relation, and Purification, and thereby for the Conjunction of Good and Truth in others.

3. I. *That the Univerſe, with all and every Thing therein, was created out of the Divine Love by the Divine Wiſdom.* That the Lord from Eternity, who is Jehovah, is as to his Eſſence Divine Love and Divine Wiſdom; and that He out of Himſelf created the Univerſe and all Things therein, was ſhewn in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM; thence it followeth, that the Univerſe with all and every Thing therein was created out of the Divine Love by the Divine Wiſdom. In the above-mentioned Treatiſe it was alſo ſhewn, that Love without Wiſdom cannot do any

Thing,

Thing, neither Wiſdom without Love; for Love without Wiſdom, or the Will without the Underſtanding, cannot think any Thing, yea it cannot ſee and be ſenſible of any Thing, nor diſcourſe on any Thing; wherefore neither can Love without Wiſdom, or the Will without the Underſtanding, do any Thing; in like Manner Wiſdom without Love, or the Underſtanding without the Will, cannot think any Thing, neither can it ſee and be ſenſible of any Thing, yea neither can it diſcourſe on any Thing; wherefore Wiſdom without Love, or the Underſtanding without the Will, cannot do any Thing; for if Love is taken away herein, there is no longer any Volition [*aliquod velle*], conſequently there is not any Action [*aliquod agere*]. And as this is the Caſe with Man when he doeth any Thing, much more was it the Caſe with God, who is Love itſelf and Wiſdom itſelf, when he created and made the Univerſe and all Things therein. That the Univerſe, with all and every Thing appertaining to it, was created out of the Divine Love by the Divine Wiſdom, may be confirmed from all Things which are Objects of Sight in the World: Take only any Object in particular, and examine it with ſome Degree of Wiſdom, and you will be confirmed; take a Tree, or its Seed, or its Fruit, or its Flower, or its Leaf, and collect Wiſdom in yourſelf, and view it with a good Microſcope, and you will ſee wonderful Things, whilſt the Interiors, which you do not ſee, are ſtill more wonderful: Examine the Order in its Succeſſion, whereby a Tree from the Seed groweth till it produceth new Seed; and conſider whether there be not in all the Succeſſion a continual

ual Endeavour to propagate itſelf further, for the Ultimate to which it tends is Seed, in which its prolific [Principle] exiſts anew. If then you will alſo think ſpiritually, (and this you can do if you will) will you not ſee Wiſdom herein? eſpecially if you will ſo far think ſpiritually, that this Effect is not from the Seed, nor from the Sun of this World, which is pure Fire, but that it is in the Seed from God the Creator who hath infinite Wiſdom; and in it not only then when it was created, but alſo continually afterwards; inaſmuch as Support is perpetual Creation, as Subſiſtence is perpetual Exiſtence: For as the Work ceaſeth, if you take away Will from Action, or if you take away Thought from Speech, Speech ceaſeth; or if you take away Endeavour from Motion, Motion ceaſeth; ſo, in like Manner, if you take away the Cauſe from the Effect, the Effect periſheth, and ſo on. Every created Subſtance indeed is endued with Power [*Vis*], but Power doth not do any Thing from itſelf, but from him who hath endued it with Power. Examine alſo any other Subject on Earth, as a Silk-Worm, a Bee, or any other Inſect, and view it firſt naturally, and afterwards rationally, and laſtly ſpiritually, and then if you can think elevatedly, you will be aſtoniſhed at every Thing; and if you admit Wiſdom to ſpeak in you, you will ſay in your Aſtoniſhment, Who doth not ſee a Divine Principle in theſe Things? They are all Effects of the Divine Wiſdom. Still more if you regard the Uſes of all Things which are created, how they ſucceed in their Order even unto Man, and from Man to the Creator from whom they are; and that upon the Con-

junction of the Creator with Man the Connexion of all Things depends, and if you will acknowledge it, the Preſervation of all Things. That the Divine Love created all Things, but Nothing without the Divine Wiſdom, will be ſeen in what follows.

4. II. *That the Divine Love and the Divine Wiſdom proceed as One from the Lord.* This alſo is evident from what was ſhewn in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, eſpecially from the following Articles therein, That TO BE and TO EXIST *(Eſſe et Exiſtere)* in the Lord are diſtinctly one, n. 14 to 17. That in the Lord infinite Things are diſtinctly one, n. 17 to 22. That the Divine Love is of the Divine Wiſdom, and the Divine Wiſdom of the Divine Love, n. 34 to 39. That Love without a Marriage with Wiſdom cannot do any Thing, n. 401 to 403. That Love does Nothing but in Conjunction with Wiſdom, n. 409, 410. That ſpiritual Heat and ſpiritual Light in proceeding from the Lord as a Sun make one, as the Divine Love and the Divine Wiſdom in the Lord are one, n. 99 to 132; from what is ſhewn in theſe Articles, the Truth of this Matter is evident. But foraſmuch as it is not known how two Things diſtinct from each other can act as One, I will here ſhew that a ONE doth not exiſt without a Form, but that the Form itſelf maketh a One; and next, that the Form ſo much the more perfectly maketh a One, in Proportion as the Things which enter the Form, are diſtinctly other, and ſtill united. *That a One doth not exiſt without a Form, but that the Form itſelf maketh it One:* Every one who thinks intently with the Mind, may ſee clearly, that a One without a Form

Form doth not exiſt, and if it doth exiſt that it is a Form; for whatſoever exiſteth, from its Form deriveth that which is called Quality, and alſo that which is called Predicate, alſo that which is called Change of State, as alſo that which is called Relation [*Relativum*], and the like; wherefore that which is not in a Form, is not of any Affection, and that which is not of any Affection, is not alſo of any Thing *(nullius Rei)*; the Form itſelf giveth all theſe: And foraſmuch as all Things which are in a Form, if the Form is perfect, mutually reſpect each other, as one Link in a Chain doth another, therefore it follows that the Form itſelf maketh them One, and conſequently a ſubject, whereof Quality, State, Affection, therefore Something, may be predicated, according to the Perfection of the Form. Such a One is every Thing which is an Object of Sight in the World, and ſuch a One alſo is every Thing which is not an object of Sight, whether it be in interior Nature, or in the Spiritual World; ſuch a One is Man, and ſuch a One is a human Society; and ſuch a One is the Church, as alſo the univerſal Angelic Heaven before the Lord; in a Word, ſuch a One is the created Univerſe not only in general but in every Particular. In Order that all and every Thing may be Forms, it is neceſſary that He who created all Things ſhould be Form itſelf, and that from Form itſelf all Things ſhould exiſt which are created in Forms: This therefore is what is ſhewn in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM under the following Articles, viz. That the Divine Love and the Divine Wiſdom is a Subſtance and a Form, n. 40 to 43. That the Divine

Love

Love and the Divine Wiſdom are Subſtance and Form in itſelf, therefore the Self-ſubſiſting and the Sole-ſubſiſting, n. 44 to 46. That the Divine Love and the Divine Wiſdom in the Lord are One, n. 14 to 17, n. 18 to 22. And that they proceed as One from the Lord, n. 99 to 102, and in other Places. *That the Form maketh a One ſo much the more perfectly, in Proportion as the Things which enter into the Form, are diſtinctly other, and nevertheleſs united:* This is comprehended with Difficulty by the Underſtanding unleſs it be elevated, becauſe there is an Appearance, that Form cannot otherwiſe make One, than by Semblances of Equality of the Things which conſtitute the Form: On this Subject I have frequently converſed with the Angels; who ſaid that this is an Arcanum, which the Wiſe among them perceive clearly, but the leſs Wiſe obſcurely; nevertheleſs that it is a Truth that a Form is ſo much the more perfect, in Proportion as the Things which conſtitute it, are diſtinctly other, but ſtill united in a ſingular Manner: They confirmed this by the Caſe of the Societies in the Heavens, which taken together conſtitute the Form of Heaven; and by the Angels of each Society, that by how much the more diſtinctly every one is his own, and therefore free, and thus loveth his Aſſociates as from himſelf, and from his own Affection, the Form of the Society is the more perfect; they alſo illuſtrated it by the Marriage of Goodneſs and Truth, that by how much the more diſtinctly they are two, by ſo much the more perfectly they can make One; and in like Manner by Love and Wiſdom; and that what is indiſtinct is confuſed, from whence all Imperfection

tion of Form reſults. But how Things perfectly diſtinct are united, and thus make One, they are alſo confirmed by many Inſtances; eſpecially by the Things whic hare in Man, where innumerable Things are ſo diſtinct, and ſtill united, diſtinct by their Coats, and united by Ligaments; and that it is the ſame with Love and every Thing appertaining to it, and with Wiſdom and every Thing appertaining to it, which are not otherwiſe perceived than as One. More on this Subject may be ſeen in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, n. 14 to 22, and in the Work concerning HEAVEN AND HELL, n. 56 and 489. This is adduced becauſe it is an Arcanum of Angelic Wiſdom.

5. III. *That this One is in a certain Image in every created Thing.* That the Divine Love and the Divine Wiſdom, which in the Lord are one, are in a certain Image in every created Thing, may appear from what is ſhewn in many Parts of the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, and eſpecially from n. 47 to 51, 54 to 60, 282 to 284, 290 to 295, 316 to 318, 319 to 326, 349 to 457; in which Places it is ſhewn, that the Divine is in every created Thing, becauſe God the Creator, who is the Lord from Eternity, from himſelf produced the Sun of the Spiritual World, and by that Sun all Things in the Univerſe, conſequently that that Sun which is from the Lord, and wherein the Lord is, is not only the firſt Subſtance, but alſo the Sole from which all Things are; and foraſmuch as it is the ſole Subſtance, it follows that it is in every created Thing, but with infinite Variety according to Uſes. Now foraſmuch as in the Lord

there

there is Divine Love and Divine Wiſdom, and in the Sun from Him Divine Fire and Divine Brightneſs, and from the Sun ſpiritual Heat and ſpiritual Light, and theſe two make one, it follows that this One is in a certain Image in every created Thing. Hence it is, that all Things which are in the Univerſe have Relation to Good and Truth, yea to the Conjunction of them, or what is the ſame, that all Things in the Univerſe have Relation to Love and Wiſdom, and to the Conjunction thereof, for Good is of Love, and Truth is of Wiſdom, inaſmuch as Love calleth all that appertaineth to it Good, and Wiſdom calleth all that appertaineth to it True: That there is a Conjunction of theſe in every created Thing, will be ſeen in what follows.

6. It is acknowledged by many, that there is one only Subſtance, which is alſo the firſt, from which all Things are; but what that Subſtance is, it is not known; it is thought that it is ſo ſimple that Nothing can be ſimpler, and that it may be likened to a Point which is of no Dimenſion, and that from an infinite Number of ſuch, the Forms of Dimenſion exiſted: This however is a Fallacy originating from the Idea of Space; for from this Idea there appears to be ſuch a ſmalleſt [Point or Particle]: Nevertheleſs it is a Truth, that by how much any Thing is more ſimple and pure, by ſo much it is more and fuller; which is the Reaſon why the more interiorly any Object is viewed, ſo much the more wonderful, perfect, and beautiful Things are ſeen in it; and thus that in the firſt Subſtance there are the moſt wonderful, beautiful, and perfect Things of all. The Ground and Reaſon of this is,

becauſe

becauſe the firſt Subſtance is from the ſpiritual Sun, which, as was ſaid, is from the Lord, and in which the Lord is, therefore that very Sun is the only Subſtance, which foraſmuch as it is not in Space, is all in all, and in the greateſt and leaſt Things in the created Univerſe. Foraſmuch as that Sun is the firſt and only Subſtance, from which all Things are, it follows that there are in it infinitely more Things than what can appear in the Subſtances thence derived, which are called ſubſtantiate, and laſtly material: The Reaſon why the former cannot appear in the latter, is, becauſe they deſcend from that Sun by Degrees of two Kinds, according to which all Perfections decreaſe: Hence it is, that, as was ſaid above, by how much any Thing is viewed more interiorly, by ſo much the more wonderful, perfect, and beautiful Things are ſeen in it. Theſe Obſervations are here made in Order to confirm this Truth, that there is a certain Image of the Divine in every created Thing, but that it appears leſs and leſs in deſcending by Degrees, and ſtill leſs when the inferior Degree, being ſeparated from the ſuperior Degree by a Cloſure, is choaked up with earthy Matter. Theſe Obſervations however cannot but ſeem obſcure, unleſs what hath been ſaid concerning the ſpiritual Sun in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 53 to 172; of Degrees, n. 173 to 281; and of the Creation of the Univerſe, n. 282 to 357, hath been firſt read and underſtood.

7. IV. *That it is of the Divine Providence, that every created Thing in the Whole and in Part ſhould be ſuch a One, and if it is not, that it ſhould be made ſo;*

that

that is, that in every created Thing there ſhould be Something out of the Divine Love, and at the ſame Time out of the Divine Wiſdom, or what is the ſame, that in every created Thing there ſhould be Good and Truth, or a Conjunction of the Good and the True: Foraſmuch as Good is of Love and the True is of Wiſdom, as was ſaid above, n. 5; therefore in what follows, inſtead of Love and Wiſdom we ſhall uſe the Words Good and True, or Goodneſs and Truth, and inſtead of the Union of Love and Wiſdom, the Marriage of Goodneſs and Truth.

8. From the preceding Article it is evident, that the Divine Love and the Divine Wiſdom, which in the Lord are One, and from the Lord proceed as One, exiſt in a certain Image in every Thing created by Him; it may be expedient now to ſpeak particularly of that One, or Union, which is called the Marriage of Goodneſs and Truth. That Marriage is, I. in the Lord himſelf; for as hath been ſaid, the Divine Love and the Divine Wiſdom in Him are One. II. It is from the Lord, for in every Thing which proceedeth from Him, Love and Wiſdom are perfectly united; theſe two proceed from the Lord as a Sun, the Divine Love as Heat, and the Divine Wiſdom as Light. III. They are received by the Angels indeed as two, but they are united in them by the Lord: The Caſe is the ſame with Men of the Church. IV. From the Influx of Love and Wiſdom from the Lord as one into the Angels of Heaven and Men of the Church, and from the Reception thereof by Angels and Men, it is that the Lord in the Word is called the Bridegroom and the Huſband, and Heaven and the Church the Bride

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and the Wife. V. As far therefore as Heaven and the Church in general, and an Angel of Heaven and a Man of the Church in particular, is in that Union, or in the Marriage of Goodneſs and Truth, ſo far they are an Image and Likeneſs of the Lord; becauſe theſe two in the Lord are One, yea they are the Lord. VI. Love and Wiſdom in Heaven and in the Church in general, and in an Angel of Heaven and in a Man of the Church, are One, when the Will and the Underſtanding, and therefore when Goodneſs and Truth make one, or what is the ſame, when Charity and Faith make one: or what is ſtill the ſame, when Doctrine from the Word, and a Life according to it make one. VII. But how theſe two make one in Man and in all Things appertaining to him, is ſhewn in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Fifth, where the Creation of Man, and particularly the Correſpondence of the Will and the Underſtanding with the Heart and the Lungs are treated of, from n. 385 to 432.

9. But how theſe make One in the Things which are beneath or without Man, as well in the Things which are in the Animal Kingdom, as in thoſe which are in the Vegetable Kingdom, will be ſhewn in many Places in what follows; previous to which theſe three Things are to be premiſed: FIRST, That in the Univerſe, and in all and every Thing therein, which was created by the Lord, there was a Marriage of Goodneſs and Truth. SECONDLY, That that Marriage after the Creation was ſeparated in Man. THIRDLY, That it is of the Divine Providence that what is ſeparated ſhould be made one,

and thus that the Marriage of Goodneſs and Truth ſhould be reſtored. Theſe three Particulars are abundantly confirmed in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, wherefore they have no Need of further Confirmation: Every one alſo may ſee from Reaſon, that ſince a Marriage of Goodneſs and Truth was by Creation in every created Thing, and ſince this was afterwards ſeparated, the Lord muſt operate continually, that it may be reſtored; conſequently that the Reſtoration thereof, and thereby the Conjunction of the created Univerſe with the Lord through Man, is of the Divine Providence.

10. V. *That the Good of Love is not Good, except ſo far as it is united to the True of Wiſdom, and that the True of Wiſdom is not True, except ſo far as it is united to the Good of Love:* Good and Truth derive this from their Origin, Good in its Origin is in the Lord, in like Manner is Truth, becauſe the Lord is Good itſelf and Truth itſelf, and theſe two in Him are one; hence it is that Good in the Angels of Heaven and in Men of the Earth is not Good in itſelf, except ſo far as it is united to Truth, and that Truth is not Truth in itſelf, except ſo far as it is united to Good. That all Good and all Truth is from the Lord, is well known; hence, foraſmuch as Good maketh one with Truth, and Truth with Good, it follows, that in Order to Good being Good in itſelf, and Truth being True in itſelf they muſt make one in the Recipient, which is an Angel of Heaven and a Man of the Earth.

11. It is known indeed that all Things in the Univerſe have Relation to Good and Truth, becauſe

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by Good is underſtood that which univerſally embraceth and involveth all Things of Love, and by Truth is underſtood that which univerſally embraceth and involveth all Things of Wiſdom; but it is not yet known that Good is not any Thing unleſs united to Truth, nor that Truth is not any Thing unleſs united to Good: It appears indeed as if Good were Something without Truth, and as if Truth were Something without Good, but ſtill they are not; for Love, all Things appertaining to which are called Goods, is the *Eſſe* of a Thing, and Wiſdom, all Things appertaining to which are called Truths, is the *Exiſtere* (Exiſtence) of a Thing from that Eſſe, as was ſhewn in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 14 to 16; wherefore as an Eſſe (Eſſence) without Exiſtence is not any Thing, nor Exiſtence without an Eſſence, ſo Good without Truth, and Truth without Good, are not any Thing. In like Manner, what is Good without Relation to Something? can it be called Good? it being in ſuch Caſe of no Affection and of no Perception; to appertain to Affection and Perception hath Relation to Truth, together with the Good which affecteth, and which cauſeth itſelf to be perceived and felt, becauſe it hath Relation to that which is in the Underſtanding; ſay barely to any one, Good, and not this or that is good, and is Good any Thing? But by Virtue of this or that which is perceived as one with Good, it is Something; this is not united to Good any where elſe but in the Underſtanding, and the All of the Underſtanding hath Relation to Truth. It is the ſame with Volition *(velle)*; to will without knowing, perceiving,

perceiving, and thinking what a Man willeth, is not any Thing, but together with theſe it becometh Something; all Volition *(velle)* is of Love, and hath Relation to Good, and all Knowledge *(ſcire)*, Perception, and Thought is of the Underſtanding, and hath Relation to Truth; hence it is evident, that to will is not any Thing, but to will this or that is Something. It is the ſame with all Uſe, becauſe Uſe is good; Uſe, unleſs it be determined to Something, with which it may be one, is not Uſe, therefore it is not any Thing; Uſe derives its being Something, from the Underſtanding, and that which is thence conjoined or adjoined to Uſe, hath Relation to Truth; from this Uſe derives its Quality. From theſe few Hints it may appear that Good without Truth is not any Thing, therefore that neither is Truth without Good any Thing. It is ſaid that Good with Truth and Truth with Good are Something, hence it follows, that Evil with Falſe and Falſe with Evil are not Something, for the latter are oppoſite to the former, and Oppoſition deſtroyeth, in the preſent Caſe deſtroyeth that which is Something *(aliquid)*; but more of this in what follows.

12. But there exiſteth a Marriage of Goodneſs and Truth in the Cauſe, and there exiſteth a Marriage of Goodneſs and Truth from the Cauſe in the Effect; the Marriage of Goodneſs and Truth in the Cauſe, is the Marriage of the Will and the Underſtanding, or of Love and Wiſdom; in all that a Man willeth and thinketh, and which he thence concludeth and intendeth, there is this Marriage: This Marriage entereth the Effect and cauſeth it, but in effecting, theſe two appear diſtinct, becauſe what is

Simultaneous

Simultaneous then conſtituteth what is Succeſſive: As when a Man willeth and thinketh to be nouriſhed, to be cloathed, to have a Dwelling, to do any Buſineſs or Work, or to converſe, in this Caſe he firſt ſimultaneouſly willeth and thinketh, or concludeth and intendeth it, and when he hath determined theſe Operations to Effect, then one Thing ſucceedeth after another, but ſtill they continually make one in the Will and in the Thought: Uſes in theſe Effects are of Love or of Good, Means to Uſes are of the Underſtanding or of Truth. Theſe Univerſals any one may confirm by Particulars, if ſo be he diſtinctly perceiveth what hath Relation to the Good of Love and what to the True of Wiſdom, and diſtinctly perceiveth how it hath Relation in the Cauſe and how in the Effect.

13. It hath occaſionally been ſaid, that Love makes the Life of Man, but it is not meant Love ſeparate from Wiſdom, or Good ſeparate from Truth in the Cauſe, becauſe Love ſeparate or Good ſeparate, is not any Thing, wherefore the Love which maketh the inmoſt Life of Man, which is from the Lord, is Love and Wiſdom together; neither alſo is the Love which maketh the Life of Man ſo far as he is a Recipient, ſeparated in the Cauſe, but in the Effect; for Love cannot be underſtood without its Quality, and its Quality is Wiſdom; Quality or Wiſdom cannot be given except from its Eſſe, which is Love, hence it is that they are one; it is the ſame with Good and Truth. Now foraſmuch as Truth is from Good, as Wiſdom is from Love, therefore both taken together are called Love or Good, for Love in its Form is Wiſdom,

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and Good in its Form is Truth; from its Form, and from no other Source is all its Quality. Hereby then it may appear that Good is not in the leaſt Good, any more than in Proportion as it is united to its Truth, and that Truth is not in the leaſt Truth, any more than in Proportion as it is united to its Good.

14. VI. *That the Good of Love not united to the True of Wiſdom is not Good in itſelf, but that it is apparent Good, and that the True of Wiſdom not united to the Good of Love is not True in itſelf, but that it is apparent Truth.* The Truth is, that there doth not exiſt any Good which is Good in itſelf, except it be united to its Truth, nor any Truth which is True in itſelf, except it be united to its Good; nevertheleſs there exiſts Good ſeparate from Truth, and Truth ſeparate from Good; this exiſteth in Hypocrites and Flatterers, in all the Wicked whatſoever, and in thoſe who are in natural Good and in no ſpiritual Good; theſe can do Good to the Church, to their Country, to Society, to their Fellow-Citizens, to the Needy, the Poor, to Widows and Orphans, and they can alſo underſtand Truths, from the Underſtanding think them, and from Thought ſpeak and teach them; but ſtill theſe Goods and Truths are not interiorly, therefore not in themſelves Goods and Truths in them, but they are exteriorly Goods and Truths, therefore only in Appearance, for they are only for the Sake of Self and the World, and not for the Sake of Good itſelf and Truth itſelf, conſequently not grounded in Goodneſs and Truth; wherefore they are only of the Mouth and of the Body, and not of the Heart; and may be compared to Gold

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and Silver incloſing Droſs, or putrid Wood or Dung; and Truths thus uttered may be compared to the Wind of Reſpiration which is diſperſed, or to an Ignis fatuus which vaniſheth, which nevertheleſs outwardly appear as if they were genuine: Notwithſtanding, however, ſuch Appearance, they may appear otherwiſe to the Hearers and Recipients, who do not know this; for what is external affecteth every one according to his internal, inaſmuch as Truth entereth, from whatever Mouth it be uttered, into the Hearing of another, and is received by the Mind according to its State and Quality. With thoſe who are in natural Good hereditarily, and in no ſpiritual Good, the Caſe is nearly ſimilar, for the Internal of all Good and of all Truth is ſpiritual, and this ſhaketh off Falſes and Evils, but the Natural Principle alone favoureth them, and to favour Evils and Falſes, and to do Good, do not accord.

15. The Ground and Reaſon why Good can be ſeparated from Truth, and Truth from Good, and when it is ſeparated, ſtill appear as Good and Truth, is, becauſe Man hath a Faculty of acting, which is called Liberty, and a Faculty of underſtanding, which is called Rationality; from the Abuſe of theſe Faculties it is, that Man can appear different in Externals from what he is in Internals; therefore that a wicked Man can do Good and ſpeak Truth, or that the Devil can imitate an Angel of Light. But on this Subject ſee the following Obſervations in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM: That the Origin of Evil is from the Abuſe of the Faculties which are proper to Man, and are called Rationality and Liberty, n. 264

to

to 270. That these two Faculties exist as well in the Wicked as in the Good, n. 425. That Love without a Marriage with Wisdom, or Good without a Marriage with Truth, cannot do any Thing, n. 401. That Love does Nothing but in Conjunction with Wisdom or the Understanding, n. 409. That Love joineth itself to Wisdom or the Understanding, and causeth Wisdom or the Understanding to be reciprocally joined to it, n. 410, 411, 412. That Wisdom or the Understanding, by Means of the Power given it by Love, can be elevated, and receive the Things which are of the Light from Heaven, and perceive them, n. 413. That Love can in like Manner be elevated, and receive the Things which are of the Heat from Heaven, if it loves Wisdom its Consort in that Degree, n. 414, 415. That otherwise Love draws down Wisdom or the Understanding from its Elevation, that it may act as one with it, n. 416 to 418. That Love is purified in the Understanding, if they are elevated together, n. 419 to 421. That Love purified by Wisdom in the Understanding becomes spiritual and celestial; but that Love defiled in the Understanding becomes sensual and corporeal, n. 422 to 424. That it is the same with Charity and Faith and their Conjunction, as it is with Love and Wisdom and their Conjunction, n. 427 to 430. What Charity is in Heaven, n. 431.

16. VII. *That the Lord doth not suffer any Thing to be divided, wherefore it must either be in Good and at the same Time in Truth, or in Evil and at the same Time in the False.* The Divine Providence of the Lord hath especially for its End, and operates, that Man

Man may be in Good and at the ſame Time in Truth, inaſmuch as hereby he is his own Good and his own Love, and alſo his own Truth and his own Wiſdom; for by this Man is Man, being in this Caſe an Image of the Lord: But foraſmuch as Man, while he liveth in the World, can be in Good and at the ſame Time in the Falſe, alſo in Evil and at the ſame Time in Truth, yea can be in Evil and at the ſame Time in Good, and thus as it were a double Man; and ſince this Diviſion deſtroyeth that Image and conſequently the Man, therefore the Divine Providence of the Lord, in all and ſingular its Operations, hath in View, that this Diviſion ſhould not exiſt: And foraſmuch as it is leſs hurtful to Man, to be in Evil and at the ſame Time in the Falſe, than to be in Good and at the ſame Time in Evil, therefore the Lord permitteth the former, not as willing it, but as not being able to reſiſt it for the Sake of the End, which is Salvation. The Reaſon why Man can be in Evil and at the ſame Time in Truth, and that the Lord cannot reſiſt it for the Sake of the End, which is Salvation, is becauſe the Underſtanding of Man can be elevated into the Light of Wiſdom, and ſee Truths, or acknowledge them when he heareth them, his Love remaining below; thus Man can be with his Underſtanding in Heaven, but with his Love in Hell, and to be ſo, cannot be denied Man, becauſe the two Faculties, by which he is Man, and is diſtinguiſhed from Beaſts, and by which alone he can be regenerated and thereby ſaved, which are Rationality and Liberty, cannot be taken away from him; for by them Man can act according to Wiſdom, and

alſo can act according to the Love not of Wiſdom, and can from Wiſdom above ſee Love beneath, and thus ſee his own Thoughts, Intentions, Affections, therefore the Evils and Falſes, as alſo the Goods and Truths of his Life and Doctrine, without a Knowledge and Acknowledgment of which in himſelf, he cannot be reformed. Of theſe two Faculties Something hath been ſaid above, and more will be ſaid in what follows. This is the Reaſon why Man can be in Good and at the ſame Time in Truth, alſo in Evil and at the ſame Time in the Falſe, and likewiſe in the Alternates thereof.

17. Man can with Difficulty in this World come either into one or the other Conjunction or Union, that is, of Good and True, or of Evil and Falſe, for ſo long as he liveth here, he is kept in a State of Reformation or Regeneration; but every Man cometh into one or the other after Death, becauſe then he can no longer be reformed and regenerated; he then remains ſuch as his Life had been in the World, that is, ſuch as his ruling Love had been; wherefore if his Life had been a Life of the Love of Evil, every Truth which he had acquired from Maſters, Preachings, or the Word in this World, is taken away from him, which being taken away, he imbibes the Falſe which accords with his Evil, as a Spunge doth Water; and *vice verſa;* but if his Life had been a Life of the Love of Good, every Falſe is removed which he had imbibed by Hearing or by Reading in the World, and which he had not confirmed in himſelf, and in Place thereof is given Truth which accordeth with his Good. This is meant by theſe Words of the Lord, "*Take*

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the Talent from him, and give it unto him which hath ten Talents; for unto every one that hath ſhall be given, and he ſhall have Abundance; but from him that hath not ſhall be taken away even that which he hath," Matt. xxv. 28, 29. Chap. xiii. 12. Mark iv. 25. Luke viii. 18. Chap. xix. 24 to 26.

18. The Ground and Reaſon why every one after Death muſt either be in Good and at the ſame Time in Truth, or in Evil and at the ſame Time in the Falſe, is, becauſe Good and Evil cannot be joined, neither Good and at the ſame Time the Falſe of Evil, nor Evil, and at the ſame Time the True of Good, for they are Oppoſites, and Oppoſites combat each other, until one deſtroyeth the other. They who are in Evil and at the ſame Time in Good, are underſtood by theſe Words of the Lord to the Church of Laodicea in the Apocalypſe, "*I know thy Works, that thou art neither cold nor hot; I would thou wert either cold or hot; but becauſe thou art lukewarm, and neither cold nor hot, I will ſpew thee out of my Mouth,*" iii. 15, 16: Alſo by theſe Words of the Lord, "*No Man can ſerve two Maſters; for either he will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other,*" Matt. vi. 24.

19. VIII. *That that which is in Good and at the ſame Time in Truth is Something, and that that which is in Evil and at the ſame Time in the Falſe is not any Thing.* That that which is in Good and at the ſame Time in Truth is Something, may be ſeen above, n. 11; thence it follows, that what is Evil and at the ſame Time Falſe is not any Thing. By not being any Thing, is meant that it hath no Power,

and

and nothing of ſpiritual Life: They who are in Evil and at the ſame Time in the Falſe, all of whom are in Hell, have indeed Power among themſelves, for a wicked Spirit can do Evil, and alſo doth do Evil a thouſand Ways, nevertheleſs he can only from a Principle of Evil do Evil to the Wicked, but cannot in the leaſt do Evil to the Good, and if he doeth Evil to the Good, which ſometimes is the Caſe, it is by Conjunction with their Evil; thence come Temptations, which are Infeſtations ariſing from evil Spirits about a Man, and conſequent Combats, whereby the Good may be delivered from their Evils. Foraſmuch as the Wicked have no Power, therefore the univerſal Hell before the Lord is not only as Nothing, but it is altogether Nothing as to Power; that it is ſo, I have ſeen confirmed by much Experience. This however is wonderful, that all the Wicked think themſelves powerful, and that all the Good think themſelves not powerful; the Reaſon is, becauſe the Wicked attribute every Thing to Self-derived Prudence, and therefore to Cunning and Malice, and Nothing to the Lord; but the Good attribute Nothing to Self-derived Prudence, but every Thing to the Lord, who is Omnipotent. Another Reaſon why Evil and its attendant Falſe are not any Thing, is, becauſe they have Nothing of ſpiritual Life; and this is the Reaſon why the Life of the Infernals is not called Life but Death, wherefore ſince every Something appertaineth to Life, Death cannot have any Thing appertaining to it.

20. They who are at the ſame Time in Evil and in Truths, may be compared to Eagles ſoaring aloft, which, when their Wings are taken away, fall down:

For

For Men do the ſame after Death, when they become Spirits; they who underſtood Truths, ſpake them, and taught them, and yet had no Regard to God in their Life, ſuch by their Intellectuals elevate themſelves on high, and ſometimes enter Heaven, and feign themſelves Angels of Light; but when Truths are taken away from them, and they are ſent forth, they fall down into Hell. Eagles alſo ſignify Men of Rapine, who have intellectual Sight, and Wings ſignify ſpiritual Truths. It was ſaid, that they are ſuch, who had no Reſpect to God in their Life; by having Reſpect to God in their Life, is meant Nothing elſe but to think this or that Evil a Sin againſt God, and therefore not to do it.

21. IX. *That the Divine Providence of the Lord cauſeth Evil and its attendant Falſe to ſerve for Equilibrium, Relation, and Purification, and thereby for the Conjunction of Good and Truth in others.* From the foregoing Conſiderations it may appear, that the Divine Providence of the Lord continually operateth, that in Man Truth may be united to Good and Good to Truth, by Reaſon that this Union is the Church and is Heaven; for this Union is in the Lord, and it is in every Thing that proceedeth from the Lord: From this Union it is, that Heaven is called a Marriage, and alſo the Church, wherefore the Kingdom of God in the Word is likened to a Marriage: From this Union it is, that the Sabbath in the Iſraelitiſh Church was the moſt holy Part of Worſhip, for it ſignified this Union: Hence alſo it is, that in the Word, and in all and every Thing therein, there is a Marriage of Good and Truth, on which Subject ſee the Doctrine of the New Jeruſalem concerning

cerning THE SACRED SCRIPTURE, n. 80 to 90; the Marriage of Good and Truth is from the Marriage of the Lord with the Church, and the latter from the Marriage of Love and Wisdom in the Lord, for Good is of Love, and Truth is of Wisdom. Hence it may be seen, that it is the perpetual Object of the Divine Providence, to unite in Man Good to Truth and Truth to Good, for so Man is united to the Lord.

22. But whereas many have broken and do break this Marriage, especially by the Separation of Faith from Charity, and thereby conjoin in themselves Evil and the False, and thus have become, and do become opposite, it is provided of the Lord that these nevertheless may serve for the Conjunction of Good and Truth in others, by Equilibrium, by Relation, and by Purification.

23. The Conjunction of Good and Truth in others is provided for of the Lord by EQUILIBRIUM between Heaven and Hell; for from Hell continually exhales Evil and its concomitant False, but from Heaven continually exhales Good and its concomitant Truth; every Man is kept in this Equilibrium, so long as he liveth in the World, and thereby in the Liberty of thinking, willing, speaking, and acting, in which he may be reformed. Concerning this spiritual Equilibrium, from which is derived the Liberty of Man, see the Work on HEAVEN AND HELL, n. 589 to 596, and n. 597 to 603.

24. The Conjunction of Good and Truth is provided for of the Lord by RELATION; for Good is not known as to its Quality, but by Relation to what is less good, and by Opposition to Evil; all

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the perceptive and ſenſitive Principle is thence derived, becauſe their Quality is thence; for thus all Delight is perceived and felt from what is leſs delightful, and by what is diſagreeable; all Beauty from what is leſs beautiful, and by what is ugly; in like Manner all Good which is of Love from what is leſs good, and by Evil; and all Truth which is of Wiſdom from what is leſs true, and by what is falſe: There muſt be Variety in every Thing from its greateſt to its leaſt, and when there is Variety alſo in its Oppoſite from its leaſt to its greateſt, and Equilibrium intercedeth, then according to the Degrees on both Sides Relation is eſtabliſhed, and the Perception and Senſation of the Thing either increaſeth or is diminiſhed. But it is to be noted, that what is oppoſite taketh away, and alſo exalteth Perceptions and Senſations; it taketh them away when it mixeth itſelf, and exalteth them when it doth not mix itſelf, for which Reaſon the Lord exquiſitely ſeparateth Good and Evil, leſt they ſhould be mixed, in Man, as he ſeparateth Heaven and Hell.

25. The Conjunction of Good and Truth in others is provided for of the Lord by PURIFICATION, which is done two Ways, one by Temptations, and the other by Fermentations. *Spiritual Temptations* are no other than Combats againſt Evils and Falſes, which are exhaled from Hell and affect; by them Man is purified from Evils and Falſes, and in him Good is joined to Truth, and Truth to Good. *Spiritual Fermentations* are effected many Ways, as well in the Heavens as in the Earths; but in the World it is not known what they are, and how they are effected: For they are Evils and at the

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ſame Time Falſes, which being let in upon Societies act like Ferments put into Meal and fermentable Liquors, whereby heterogeneous Things are ſeparated, and Things homogeneous are conjoined, and become pure and clarified: Theſe are what are underſtood by theſe Words of the Lord, "*The Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three Meaſures of Meal, till the Whole was leavened,*" Matt. xiii. 33. Luke xiii. 21.

26. Theſe Uſes are provided by the Lord from the Conjunction of Evil and the Falſe Principle, which is in thoſe who are in Hell; for the Kingdom of the Lord, which is not only over Heaven, but alſo over Hell, is a Kingdom of Uſes; and it is the Divine Providence of the Lord, that there ſhould not be there any Perſon or any Thing, from which and by which Uſe is not performed.

That the Divine Providence of the Lord hath for its End an Heaven out of the Human Race.

27. THAT Heaven is not from any Angels created ſuch from the Beginning, and that Hell is not from any Devil, who was created an Angel of Light, and caſt out from Heaven, but that Heaven and Hell are from the Human Race, Heaven from thoſe who are in the Love of Good and thence in the Underſtanding of Truth, and Hell from thoſe who are in the Love of Evil and thence

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in the Underſtanding of what is Falſe, hath been made known and proved to me by a long Intercourſe with Angels and Spirits; concerning which ſee alſo what is ſhewn in the Work on HEAVEN AND HELL, n. 311 to 316; alſo in the Tract on THE LAST JUDGMENT, n. 14 to 27; and in the CONTINUATION CONCERNING THE LAST JUDGMENT AND THE SPIRITUAL WORLD, from Beginning to End. Now foraſmuch as Heaven is from the Human Race, and Heaven is Cohabitation with the Lord to Eternity, it follows that that was the Lord's End of Creation, and foraſmuch as it was the End of Creation, it is the End of his Divine Providence: The Lord did not create the Univerſe for his own Sake, but for the Sake of thoſe with whom he will dwell in Heaven; for ſpiritual Love is ſuch, that it wiſheth to give what it hath to another, and in Proportion as it can do this, it is in its *Eſſe*, in its Peace, and in its Bleſſedneſs; this Property ſpiritual Love deriveth from the Divine Love of the Lord, which is infinitely ſuch: Hence it follows, that the Divine Love and conſequently the Divine Providence hath for its End an Heaven, which may conſiſt of Men made Angels, and who are making ſuch, to whom the Lord can give all the Beatitudes and Felicities which are of Love and Wiſdom, and give them out of Himſelf in them; nor can he do otherwiſe, becauſe his Image and Likeneſs from Creation is in them, his Image in them is Wiſdom, and his Likeneſs in them is Love, and the Lord in them is Love united to Wiſdom and Wiſdom united to Love, or what is the ſame, he is Good united to Truth, and Truth united to Good; which Union was treated of in

the preceding Article. But forasmuch as it is not known what Heaven is in general, or in many, and what Heaven is in particular, or in one; also what Heaven is in the spiritual World, and what Heaven is in the natural World, and nevertheless it is of Importance to know this, because it is the End of the Divine Providence, therefore I am desirous to place this Subject in some Degree of Light in the following Order. I. That Heaven is Conjunction with the Lord. II. That Man by Creation is such, that he can be nearer and nearer conjoined to the Lord. III. That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion becometh wiser. IV. That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion becometh happier. V. That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion appeareth to himself more distinctly to be his own, and perceiveth more evidently that he is the Lord's.

28. I. *That Heaven is Conjunction with the Lord:* Heaven is not Heaven from the Angels, but from the Lord, for the Love and Wisdom, in which the Angels are, and which constitute Heaven, are not from them, but from the Lord, yea, they are the Lord in them: And whereas Love and Wisdom are of the Lord, and are the Lord in Heaven, and Love and Wisdom constitutes the Life of the Angels, it is evident that their Life is of the Lord, yea, that it is the Lord; that they live from the Lord, the Angels themselves confess; hence it may appear that Heaven is Conjunction with the Lord. But whereas various Conjunction is given with the Lord, and consequently

ſequently one hath not the ſame Heaven as another, it alſo follows, that Heaven is according to Conjunction with the Lord ; that there is a nearer and nearer Conjunction, alſo one more and more remote, will be ſeen in the following Article. In the preſent Article we ſhall ſpeak of that Conjunction how it is effected, and what it is : There is a Conjunction of the Lord with the Angels, and of the Angels with the Lord, and thus a reciprocal Conjunction : The Lord floweth into the Life's Love of the Angels, and the Angels receive the Lord in Wiſdom, and by this in their Turn conjoin themſelves to the Lord. But it is well to be attended to, that it appears to the Angels as if they conjoined themſelves to the Lord by Wiſdom, but yet the Lord conjoineth them by Wiſdom to himſelf ; for their Wiſdom is alſo from the Lord : It is the ſame if it is ſaid, that the Lord conjoineth himſelf to the Angels by Good, and that the Angels in their Turn conjoin themſelves to the Lord by Truth, for all Good is of Love, and all Truth is of Wiſdom. But foraſmuch as this reciprocal Conjunction is an Arcanum, which few can underſtand unleſs it be explained, I will unfold it, ſo far as it can be done, by ſuch Things as are adequate to the Comprehenſion : In the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, n. 404, 405, it is ſhewn how Love conjoineth itſelf to Wiſdom, viz. by the Affection of knowing, from which is derived the Affection of Truth, and by the Affection of Underſtanding, from which is derived the Perception of Truth, and by the Affection of ſeeing that which is known and underſtood, from which is derived Thought : The Lord floweth into

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all these Affections, for they are Derivations from the Life's Love of every one, and the Angels receive that Influx in the Perception of Truth, and in Thought, for in these the Influx appears to them, but not in the Affections; now forasmuch as Perceptions and Thoughts appear to the Angels as if they were their own, when nevertheless they are from Affections, which are from the Lord, therefore there is that Appearance, that the Angels reciprocally conjoin themselves to the Lord, when nevertheless the Lord conjoineth them to himself, for Affection itself produceth them, Affection which is of Love being the Soul of them; for no one can perceive and think any Thing without Affection, and every one perceiveth and thinketh according to Affection; hence it is evident, that the reciprocal Conjunction of the Angels with the Lord is not from them, but seems as if from them. Such a Conjunction also the Lord hath with the Church, and the Church with the Lord, which is called the celestial and spiritual Marriage.

29. All Conjunction in the spiritual World is effected by Inspection; when any one there thinks of another from the Affection of speaking with him, the other immediately becomes present, and one sees the other Face to Face; the same Thing happens when any one thinketh of another from the Affection of Love, but by this Affection Conjunction is produced, whereas by the other Presence only: This is peculiar to the spiritual World; the Reason is, because all there are spiritual, not so in the natural World in which all are material; in the natural World the same takes Place with Men in the Affections

tions and Thoughts of their Spirit; but whereas in the natural World there are Spaces, but in the ſpiritual World Spaces are only Appearances, therefore in the latter World that is effected actually, which hath Place in the Thought of any Spirit. This Information is given in Order that it may be known how the Conjunction of the Lord with the Angels is effected, and the apparent reciprocal Conjunction of the Angels with the Lord; for all the Angels turn their Faces to the Lord, and the Lord looketh at them in the Forehead, and the Angels look at the Lord's Eyes, the Reaſon is, becauſe the Forehead correſpondeth to Love and its Affections, and the Eyes correſpond to Wiſdom and its Perceptions: Nevertheleſs the Angels from themſelves do not turn their Faces to the Lord, but the Lord turneth them to himſelf, and turneth them by Influx into their Life's Love, and by it entereth into their Perceptions and Thoughts, and ſo converteth them. Such a Circulation of the Love to the Thoughts, and from the Thoughts to the Love from Love, hath Place in all the human Mind; which Circulation or Circle may be called the Circle of Life. On this Subject ſee ſome Things alſo in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM; as that the Angels conſtantly turn their Faces to the Lord as the Sun, n. 129 to 134. That all the Interiors as well of the Minds as of the Bodies of Angels, are in like Manner turned to the Lord as a Sun, n. 135 to 139. That every Spirit whatſoever in like Manner turns himſelf to his ruling Love, n. 140 to 145. That Love joins itſelf to Wiſdom, and cauſeth Wiſdom to be reciprocally

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joined to it, n. 410 to 412. That the Angels are in the Lord, and the Lord in them: And forasmuch as the Angels are Recipients, that the Lord alone is Heaven, n. 113 to 118.

30. The Lord's Heaven in the natural World is called the Church, and an Angel of this Heaven is a Man of the Church who is conjoined to the Lord, who also, after his Departure out of the World, becometh an Angel of the spiritual Heaven: Hence it is evident, that the same which is said of the angelic Heaven, is to be understood of the human Heaven, which is called the Church. This reciprocal Conjunction with the Lord, which constitutes Heaven in Man, is revealed by the Lord in these Words in John, "*Abide in Me, and I in you; he that abideth in Me, and I in him, the same bringeth forth much Fruit; for without Me ye can do Nothing,*" xv. 4, 5, 7.

31. Hence it may appear, that the Lord is Heaven, not only in common to all in Heaven, but also in particular to each Individual there; for every Angel is a Heaven in its least Form; and from as many Heavens as there are Angels, Heaven in common exists; that this is the Case may be seen in the Work on HEAVEN AND HELL, n. 51 to 58. Let not then any one cherish this Error, which enters into the first Thoughts of many that the Lord is in Heaven among the Angels, or that he is with them, as a King is in his Kingdom; he is above them as to Sight in the Sun there, but as to their Life of Love and Wisdom he is in them.

32. II. *That Man by Creation is such, that he can be nearer and nearer conjoined to the Lord,* may appear from what is shewn concerning Degrees, in the Treatise

Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Third, particularly from the following Articles: That there are three diſcrete Degrees, or Degrees of Altitude, in Man by Creation, n. 230 to 235. That theſe three Degrees are in every Man by Birth, and that as they are opened, Man is in the Lord and the Lord in him, n. 236 to 241. And that all Perfections increaſe and aſcend with Degrees, and according to them, n. 199 to 204: From which it is evident, that Man is ſuch by Creation, that by Degrees he can be nearer and nearer conjoined to the Lord. But it is well to be underſtood, what Degrees are, and that they are of two Kinds, diſcrete Degrees, or Degrees of Altitude, and continuous Degrees, or Degrees of Latitude, and what the Difference is between them; alſo that every Man by Creation, and thence by Birth, hath three diſcrete Degrees or Degrees of Altitude, and that Man cometh into the firſt Degree, which is called the natural Degree, when he is born, and that he can increaſe this Degree in himſelf by Continuity, till he becometh rational; and that he cometh into the ſecond, which is called the ſpiritual Degree, if he liveth according to the Laws of ſpiritual Order, which are Divine Truths; and that he may alſo come into the third or celeſtial Degree, if he liveth according to the Laws of celeſtial Order, which are Divine Goods. Theſe Degrees are opened in Man by the Lord according to his Life in the World actually, but not perceptibly and ſenſibly till after his Departure out of the World; and as they are opened and afterwards perfected, ſo Man is nearer and nearer conjoined to the Lord. This Conjunction

tion by nearer Approach may be increaſed to Eternity, and alſo is increaſed in the Angels to Eternity; but ſtill an Angel cannot arrive at the firſt Degree of the Lord's Love and Wiſdom, or attain it, becauſe the Lord is infinite, and an Angel is finite, and there is no Proportion between Infinite and Finite. Foraſmuch as no one can underſtand the State of Man, and the State of his Elevation and Approximation to the Lord, except he knoweth theſe Degrees, therefore they are particularly treated of in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, from n. 173 to 281; which ſee.

33. We ſhall briefly ſhew how Man can be nearer conjoined to the Lord, and then how that Conjunction appears nearer and nearer. *How Man is nearer and nearer conjoined to the Lord;* this is done not by Science alone, nor by Intelligence alone, yea neither by Wiſdom alone, but by a Life conjoined to them: The Life of Man is his Love, and Love is manifold; in general there is a Love of Evil and a Love of Good; the Love of Evil is the Love of Adultery, Revenge, Fraud, Blaſphemy, and of depriving others of their Goods; the Love of Evil in thinking and in doing theſe feels Pleaſure and Delight; the Derivations, which are Affections of this Love, are as many as there are Evils to which it hath determined itſelf; and the Perceptions and Thoughts of this Love, are as many as there are Falſes which favour thoſe Evils and confirm them: Theſe Falſes make one with the Evils, as the Underſtanding maketh one with the Will, and they are not ſeparated from each other, becauſe one is of the other.

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Now forasmuch as the Lord floweth into the Life's Love of every one, and by his Affections into his Perceptions and Thoughts, and not *vice versa*, as was said above, it follows that he cannot conjoin himself nearer, than as the Love of Evil with its Affections, which are Lusts, is removed; and forasmuch as these reside in the natural Man, and Man, whatsoever he doeth from the natural Man, feeleth as if he acted from himself, therefore Man ought as from himself to remove the Evils of that Love, and then in Proportion as he removeth them, in the same Proportion the Lord approacheth nearer, and joineth himself to him: Any one may see from Reason that Lusts with their Delights obstruct and shut the Door against the Lord, and that they cannot be cast out by the Lord, so long as Man himself keepeth the Door shut, and presseth from without and preventeth it from being opened: That Man himself ought to open it, is evident from the Lord's Words in the Revelation, "*Behold I stand at the Door and knock; if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with Me*," iii. 20. Hence it is evident, that in Proportion as any one shunneth Evils as diabolical, and as Obstacles to the Lord's Entrance, in the same Proportion he is more and more nearly conjoined to the Lord, and he the most nearly, who abominates them as so many black and fiery Devils, for Evil and the Devil are one; and the False of Evil and Satan are one; because as the Influx of the Lord is into the Love of Good and its Affections, and by these into the Perceptions and Thoughts, all which derive from the Good, in which a Man is principled, that they

are Truths, ſo the Influx of the Devil, that is, of Hell, is into the Love of Evil and its Affections, which are Luſts, and by theſe into the Perceptions and Thoughts, all which derive from the Evil in which a Man is principled, that they are Falſes. *How that Conjunction appears nearer and nearer;* in Proportion as Evils are removed in the natural Man by ſhunning and turning away from them, in the ſame Proportion Man is nearer conjoined to the Lord: And whereas Love and Wiſdom, which are the Lord himſelf, are not in Space, for Affection which is of Love, and Thought which is of Wiſdom, have Nothing in common with Space, therefore the Lord according to Conjunction by Love and Wiſdom appeareth nearer; and on the contrary according to the Rejection of Love and Wiſdom more remote: Space doth not exiſt in the ſpiritual World, but in that World Diſtances and Preſence are Appearances according to Similitudes and Diſſimilitudes of Affections, for, as was ſaid, Affections which are of Love, and Thoughts which are of Wiſdom, and in themſelves ſpiritual, are not in Space; on which Subject ſee what is ſhewn in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 7 to 10, and n. 69 to 72, and elſewhere. The Conjunction of the Lord with Man, in whom Evils are removed, is underſtood by theſe Words of the Lord, "*The pure in Heart ſhall ſee God,*" Matt. v. 8. And by theſe, "*He that hath my Commandments, and keepeth them, I will make my Abode with him;*" to have his Commandments is to know them, and to keep his Commandments is to love them, for it is alſo

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ſaid there, *he who keepeth my Commandments, he it is who loveth Me.*

34. III. *That Man, in Proportion as he is more nearly conjoined to the Lord, in the ſame Proportion becometh wiſer.* Foraſmuch as there are three Degrees of Life in Man by Creation, and thence by Nativity, of which above, n. 32, there are eſpecially three Degrees of Wiſdom in him; theſe are the Degrees which are opened in Man according to Conjunction; they are opened according to Love, for Love is Conjunction itſelf: But the Aſcent of Love according to Degrees is not perceived except obſcurely by Man, whereas the Aſcent of Wiſdom is clearly perceived in thoſe who know and ſee what Wiſdom is. The Reaſon why the Degrees of Wiſdom are perceived, is becauſe Love entereth by the Affections into the Perceptions and Thoughts, and theſe ſhew themſelves in the internal Sight of the Mind, which correſponds to the external Sight of the Body; hence it is that Wiſdom appeareth, and not ſo the Affection of Love which produceth it: The Caſe is the ſame with all Things which are done actually by Man; it is perceived how the Body operates them, but not how the Soul does; ſo alſo it is perceived how a Man meditates, perceives, and thinks, but not how the Soul of theſe, which is the Affection of Good and Truth, produceth them. But there are three Degrees of Wiſdom, the natural, ſpiritual, and celeſtial; Man is in the natural Degree of Wiſdom while he liveth in the World; this Degree then can be perfected in him to its Height, and yet he cannot enter into the ſpiritual Degree, becauſe this Degree is not continued from the natural Degree by Continuity,

nuity, but is joined to it by Correſpondences: Man is in the ſpiritual Degree of Wiſdom after Death, and this Degree alſo is ſuch, that it can be perfected to its Height, but yet cannot enter the celeſtial Degree of Wiſdom, becauſe neither is this Degree continued from the ſpiritual by Continuity, but is joined to it by Correſpondences: Hence it may appear, that Wiſdom can be elevated in a triplicate Ratio, and that in each Degree it can be perfected in a ſimple Ratio to its Height. He who comprehendeth the Elevations and Perfections of theſe Degrees, can in ſome Meaſure perceive that, which is ſaid of Angelic Wiſdom, that it is ineffable; this alſo is ſo ineffable, that a thouſand Ideas of Thought of the Angels from their Wiſdom cannot preſent more than one Idea of the Thought of Men from their Wiſdom; thus 999 Ideas of the Thought of Angels cannot enter, for they are ſupernatural: That this is the Caſe, hath been given me often to know by lively Experience. But, as was ſaid before, no one can come into that ineffable Wiſdom of the Angels, but by Conjunction with the Lord, and according to it, for the Lord only openeth the ſpiritual Degree and the celeſtial Degree, but only in thoſe who are wiſe from him; and they are wiſe from the Lord, who caſt out the Devil, that is, Evil from themſelves.

35. But let not any one believe, that a Perſon hath Wiſdom becauſe he knoweth many Things, and perceiveth them in a certain Light, and can ſpeak them intelligently, unleſs this be conjoined to Love; for Love by its Affections produceth it; if it is not conjoined to Love, it is like a Meteor in the

Air

Air which vaniſheth, and like a falling Star; but Wiſdom conjoined to Love is like the permanent Light of the Sun, and like a fixed Star: Man hath the Love of Wiſdom, in Proportion as he hath an Averſion to the diabolical Crew, which are the Concupiſcences of Evil and the Falſe.

36. Wiſdom, which cometh to Perception, is the Perception of Truth from the Affection thereof, eſpecially the Perception of ſpiritual Truth; for there is civil Truth, moral Truth, and ſpiritual Truth; they who are in the Perception of ſpiritual Truth from the Affection thereof, are alſo in the Perception of moral and civil Truth, for the Affection of ſpiritual Truth is the ſoul of them. I have ſometimes diſcourſed with the Angels concerning Wiſdom, who ſaid, that Wiſdom is Conjunction with the Lord, becauſe the Lord is Wiſdom itſelf, and that he cometh into that Conjunction who rejecteth Hell from himſelf, and cometh into it in the ſame Proportion as he rejecteth Hell: They ſaid that they repreſented to themſelves Wiſdom as a magnificent and highly adorned Palace, to which there is an Aſcent by twelve Steps; and that no one cometh to the firſt Step, but from the Lord by Conjunction with him, and that every one aſcendeth according to Conjunction, and that as he aſcends he perceiveth, that no one is wiſe from himſelf, but from the Lord: Alſo that the Things which he knoweth, *(ſapit,)* comparatively with thoſe which he doth not know, are like a few Drops to a great Lake. By the twelve Steps to the Palace of Wiſdom, are ſignified Goodneſſes conjoined to Truths and Truths conjoined to Goodneſſes.

37. IV.

37. IV. *That Man, in Proportion as he is more nearly conjoined to the Lord, in the ſame Proportion becometh happier.* The ſame Things which are ſaid above, n. 32 to 34, of the Degrees of Life and of Wiſdom according to Conjunction with the Lord, may alſo be ſaid of the Degrees of Felicity; for Felicities or Beatitudes and Delights aſcend, as the ſuperior Degrees of the Mind, which are called ſpiritual and celeſtial, are opened in Man, and theſe Degrees after his Life in the World increaſe to Eternity.

38. No Man, who is in the Delights of the Concupiſcences of Evil, can know any thing of the Delights of the Affections of Good, in which the Angelic Heaven is, for theſe Delights are altogether oppoſite to each other in Internals, and thence interiorly in Externals, but in the Surface itſelf there is but little Difference: For every Love hath its Delights, even the Love of Evil in thoſe who are in Concupiſcences, as the Love of committing Adultery, of revenging, defrauding, ſtealing, committing Outrages, yea in the moſt Wicked of blaſpheming the holy Things of the Church, and ſpitting out their Virulence againſt God; the Source of theſe Delights is the Love of Dominion from the Love of Self: Theſe Delights are from the Concupiſcences which poſſeſs the Interiors of the Mind, flow from them into the Body, and there excite Uncleanneſſes, which titillate the Fibres; thence, from the Delight of the Mind according to its Concupiſcences, ariſeth Delight of the Body; of what Kind the unclean Things are, which titillate the Fibres of their Bodies, it is given every one to know after Death, in the

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ſpiritual World; they are in general cadaverous, excrementitious, ſtercoraceous, filthy, and urinous Matters, for their Hells abound with ſuch unclean Things; which, that they are Correſpondences, ſee ſome Paſſages in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 422 to 424: But theſe foul Delights, after they enter into Hell, are turned into direful Puniſhments. Theſe Things are ſaid, that it may be underſtood what is the Nature of the Felicity of Heaven, of which in what now follows; for every Thing is known from its Oppoſite.

39. The Beatitudes, Bleſſednеſſes, Delights, and Pleaſantneſſes, in a Word the Felicities of Heaven, cannot be deſcribed in Words, but in Heaven they can be perceived by the Senſe; for what is perceived by the Senſe alone, cannot be deſcribed, becauſe it does not come within the Ideas of Thought, and conſequently neither into Words; for the Underſtanding alone ſees, and ſees the Things which are of Wiſdom or of Truth, but not the Things which are of Love or of Good, wherefore thoſe Felicities are inexpreſſible, but ſtill they aſcend in a ſimilar Degree with Wiſdom; the Varieties of them are infinite, and each of theſe ineffable: I have heard this, and I have perceived it. Theſe Felicities however enter, as Man removeth the Concupiſcences of the Love of Evil and the Falſe, as of himſelf, but ſtill of the Lord, for thoſe Felicities are the Felicities of the Affections of Good and Truth, and theſe are oppoſite to the Concupiſcences of the Love of Evil and the Falſe: The Felicities of the Affections of Good and Truth begin from the Lord, therefore

from

from the Inmoſt, and thence diffuſe themſelves to the Inferiors, even to the Ultimates, and ſo fill the Angel, and cauſe him to be as it were all Delight. Such Felicities with infinite Varieties, are in every Affection of Good and Truth, eſpecially in the Affection of Wiſdom.

40. The Delights of the Concupiſcences of Evil, and the Delights of the Affections of Good, cannot be compared, becauſe inwardly in the Delights of the Concupiſcences of Evil the Devil is, and inwardly in the Delights of the Affections of Good the Lord is; if they are to be compared, the Delights of the Concupiſcences of Evil can only be compared with the laſcivious Delights of Frogs in ſtagnant Waters, as alſo of Serpents in Stenches; but the Delights of the Affections of Good may be compared to the Delights of the Mind in Gardens and Shrubberies: For ſimilar Things to what affect Frogs and Serpents, alſo affect thoſe in the Hells who are in the Concupiſcences of Evil, and ſimilar Things to what affect the Mind in Gardens and Shrubberies, alſo affect thoſe in the Heavens who are in the Affections of Good: For, as was ſaid above, correſpondent unclean Things affect the Wicked, and correſpondent clean Things affect the Good.

41. Hence it may appear, that in Proportion as any one is more nearly conjoined to the Lord, in the ſame Proportion he becometh happier: But this Happineſs rarely manifeſts itſelf in the World; becauſe Man is then in a natural State, and what is Natural doth not communicate with what is Spiritual by Continuity, but by Correſpondences, and this

Communication

Communication is only felt by a certain Quiet and Peace of Mind, which is produced eſpecially after Combats againſt Evils : But when Man putteth off the natural State, and entereth into the ſpiritual State, as is the Caſe after his Departure out of the World, then the Felicity above deſcribed ſucceſſively manifeſts itſelf.

42. V. *That Man, in Proportion as he is more nearly conjoined to the Lord, in the ſame Proportion appeareth to himſelf more diſtinctly to be his own, and perceiveth more evidently that he is the Lord's.* In judging from Appearance one would ſuppoſe, that by how much the nearer any one is conjoined to the Lord, by ſo much the leſs he is his own ; there is ſuch an Appearance with all the Wicked, and alſo with thoſe who believe from Religion that they are not under the Yoke of the Law, and that no one can do Good from himſelf ; for both theſe Sorts of Perſons can ſee no otherwiſe, than that not to be at Liberty to think and to will Evil, but only Good, is not to be at one's own Diſpoſal ; and becauſe they who are conjoined to the Lord neither will, nor can, think and will evil, from the Appearance in themſelves they conclude, that this is to be not their own ; when nevertheleſs it is altogether the contrary.

43. There is infernal Liberty and there is celeſtial Liberty ; to think and will Evil is from infernal Liberty, and ſo far as civil and moral Laws do not prevent, to ſpeak and do it ; but to think and will Good is from celeſtial Liberty, and ſo far as Opportunity is given, to ſpeak and do it : Whatſoever Man thinketh, willeth, ſpeaketh, and doeth from

Free-Will, this he perceiveth as his own, for all Liberty is derived to Man from his Love; wherefore they who are in the Love of Evil, perceive no otherwiſe, than that infernal Liberty is real Liberty, but they who are in the Love of Good, perceive that celeſtial Liberty is real Liberty, conſequently that its Oppoſite is Servitude to both: Still, however, it cannot be denied by any, but that one or the other is Liberty, for two Liberties in themſelves oppoſite, cannot be Liberties; moreover it cannot be denied, that to be led by Good is Liberty, and to be led by Evil is Servitude, for to be led by Good is to be led by the Lord, and to be led by Evil is to be led by the Devil: Now foraſmuch as every Thing appeareth to a Man as his own, which he doeth from Free-Will or Liberty, for this is of his Love, and to act from his Love is to act from Liberty, as was ſaid above, it follows, that Conjunction with the Lord cauſeth Man to appear to himſelf free, and conſequently his own; and in Proportion as his Conjunction is nearer with the Lord, in the ſame Proportion freer, and conſequently more his own. The Reaſon why he appeareth to himſelf *more diſtinctly* to be his own, is, becauſe the Divine Love is ſuch, that what is its own it willeth to be another's, therefore to be Man's and Angel's; all ſpiritual Love is ſuch, eſpecially Divine Love: And beſides the Lord never forceth any one, becauſe no one Thing, to which any one is forced appears as his own, and what doth not appear as his own, cannot be made of his Love, and ſo appropriated to him as his own: Wherefore Man is led by the Lord continually in Freedom, and alſo is reformed and regenerated in Freedom. But on

this

this Subject more will be said in what follows; Something also may be seen above, n. 4.

44. The Reason however why Man, by how much the more distinctly he appeareth to himself as his own, by so much the more evidently perceiveth that he is the Lord's, is, because in Proportion as he is more nearly conjoined to the Lord, in the same Proportion he becometh wiser, as was shewn above, n. 34 to 36, and Wisdom teacheth this, and he also perceiveth it: The Angels of the third Heaven, who are the wisest of the Angels, also perceive this, and likewise call it Liberty itself; but to be led by themselves they call Servitude: They declare also the Reason of this, viz. that the Lord doth not flow immediately into the Things which are of their Perception and Thought from Wisdom, but into the Affections of the Love of Good, and through the latter into the former, and that they perceive the Influx in the Affection, whence is derived their Wisdom, and that then all which they think from Wisdom, appeareth as from themselves, therefore as their own; and that by this, reciprocal Conjunction is effected.

45. Forasmuch as the Divine Providence of the Lord hath for its End an Heaven out of the Human Race, it follows that it hath for its End the Conjunction of the Human Race with Itself, concerning which, n. 28 to 31: Also that it hath for its End, that Man may be more and more nearly conjoined to It, of which, n. 32, 33, for thus he is an interior Heaven: As also that it hath for its End, that Man by that Conjunction may become wiser, of which,

n. 34

n. 34 to 36; and that he may become happier, of which, n. 37 to 41, becauſe Man poſſeſſeth Heaven from Wiſdom, and according to it; and by it alſo Felicity: And laſtly, that it hath for its End, that Man may appear to himſelf more diſtinctly as his own, and ſtill may perceive more evidently that he is the Lord's, of which, n. 42 to 44. All theſe Things are of the Divine Providence of the Lord, becauſe all theſe Things conſtitute Heaven, which is the End propoſed.

That the Divine Providence of the Lord in all which it doeth, hath Reſpect to what is Infinite and Eternal.

46. IT is well known in the Chriſtian World, that God is Infinite and Eternal, for in the Doctrine of the Trinity, which hath its Name from Athanaſius, it is ſaid that God the Father is Infinite, Eternal, and Omnipotent, in like Manner God the Son and God the Holy Ghoſt, and that nevertheleſs there are not three Infinites, Eternals, and Omnipotents, but One: From this it follows, that foraſmuch as God is Infinite and Eternal, Nothing elſe but Infinite and Eternal can be predicated of God. But what Infinite and Eternal is, cannot be comprehended by Finite, and yet it can; it cannot be comprehended, becauſe Finite is not capable of Infinite; and it can be comprehended, becauſe there are given

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abſtract Ideas, by which it can be ſeen that Things exiſt, although not what their Quality is; ſuch Ideas are given of Infinite, as that God becauſe he is Infinite, or the Divine becauſe it is Infinite, is Eſſe itſelf, that it is Eſſence and Subſtance itſelf, that it is Love itſelf and Wiſdom itſelf, or that it is Goodneſs itſelf and Truth itſelf, therefore that it is Itſelf, *(Ipſum,)* yea that it is Man himſelf or perfect Man; as alſo if it be ſaid that Infinite is All, thus that Infinite Wiſdom is Omniſcience, and Infinite Power is Omnipotence. But ſtill theſe Things fall but obſcurely within the Thought, and from being incomprehenſible perhaps come to be denied, unleſs the Things which Thought deriveth from Nature, be abſtracted from the Idea, eſpecially what it deriveth from thoſe two Things proper to Nature, Space and Time, for theſe cannot but end or terminate Ideas, and cauſe abſtract Ideas to be, as it were, not any Thing: But if theſe can be abſtracted by Man, as they are by an Angel, then Infinite can be comprehended by the Things above recited; and it can alſo be comprehended that Man is Something, becauſe he was created by an Infinite God, who is All; alſo that Man is a finite Subſtance, becauſe he was created by an Infinite God, who is Subſtance itſelf; as alſo, that Man is Wiſdom, becauſe he was created by an Infinite God, who is Wiſdom itſelf, and ſo on; for unleſs the Infinite God were All, Subſtance itſelf, and Wiſdom itſelf, Man would not be any Thing, therefore he would either be Nothing, or only an Idea of being, or an ideal Being, according to thoſe Viſionaries, who are called Idealiſts. From what is ſhewn in the Treatiſe on THE DIVINE LOVE AND THE

DIVINE

DIVINE WISDOM, it is evident, That the Divine Eſſence is Love and Wiſdom, n. 28 to 39. That the Divine Love and the Divine Wiſdom is Subſtance itſelf and Form itſelf; and that it is Self-Subſiſting and Sole-Subſiſting, n. 40 to 46. And that God created the Univerſe and all Things therein from Himſelf, and not from Nothing, n. 282 to 284; thence it follows, that every created Thing, and eſpecially Man, and in him Love and Wiſdom, are Something, and not only an Idea of Being [*Idea quod ſint;*] for if God was not Infinite, there would be no Finite; alſo if Infinite was not All, there would not be any Thing; and if God had not created all Things out of Himſelf, there would be Nothing: In a Word, WE ARE BECAUSE GOD IS.

47. Now foraſmuch as the Divine Providence is the Subject here treated of, and it is intended in this Article to ſhew how it hath Reſpect to what is Infinite and Eternal in whatever it doeth, and this cannot be ſet forth diſtinctly, except in a certain Order; therefore that Order ſhall be as follows: I. That what is Infinite in itſelf and Eternal in itſelf is the ſame with what is Divine. II. That what is Infinite and Eternal in itſelf cannot but have Reſpect to what is Infinite from itſelf in Finites. III. That the Divine Providence in all that it doeth, hath Reſpect to what is Infinite and Eternal from itſelf, eſpecially in ſaving the Human Race. IV. That an Image of what is Infinite and Eternal exiſts in the Angelic Heaven from the Human Race ſaved. V. That to have Reſpect to what is Infinite and Eternal in forming the Angelic Heaven, that it may be before the Lord as one Man, who is his Image,

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is the Intimum (inmoſt End or Purpoſe) of the Divine Providence.

48. I. *That what is Infinite in itſelf and Eternal in itſelf, is the ſame with what is Divine*, may appear from what is ſhewn in many Places in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM. That what is Infinite in itſelf and Eternal in itſelf is Divine, is grounded in the Idea of the Angels, the Angels meaning by Infinite no other than the Divine Eſſe, and by Eternal the Divine Exiſtence. But that what is Infinite in itſelf, and Eternal in itſelf, is Divine, can be ſeen, and cannot be ſeen by Men; it can be ſeen by thoſe who think of Infinite not from Space, and of Eternal not from Time; but it cannot be ſeen by thoſe who think of Infinite and Eternal from Space and Time; therefore it can be ſeen by thoſe, who think more elevatedly, that is, more interiorly in the Rational [Mind], but it cannot be ſeen by thoſe whoſe Thought is lower, that is, more exterior. They, by whom it can be ſeen, think that Infinity of Space cannot exiſt, therefore neither Infinity of Time, which is the Eternal from whom all Things are, becauſe Infinite is without a firſt and laſt End, or without Bounds: They think alſo, that neither can there exiſt Infinite from itſelf, becauſe from itſelf ſuppoſeth a Bound and Beginning, or a Prior from which it is derived; conſequently, that it is a vain Thing to ſay Infinite and Eternal from itſelf, becauſe that would be like ſaying Eſſe from itſelf, which is contradictory, for Infinite from itſelf would be Infinite from Infinite, and Eſſe from itſelf would be Eſſe from Eſſe, and that Infinite and Eſſe would either be the ſame with Infi-

nite

nite or it would be Finite. From these and such like Considerations, which can be seen interiorly in the Rational [Mind], it is evident that there existeth Infinite in itself, and Eternal in itself, and that both are the Divine, from which all Things are.

49. I know that many will say with themselves, how can any one comprehend interiorly in his Rational [Mind] any thing without Space and without Time, and that this not only is, but also that it is All, and that it is the very Thing, from which all Things are derived; but think interiorly, whether Love or any Affection thereof, or Wisdom or any Perception thereof, yea whether Thought is in Space and in Time, and you will find that they are not; and whereas the Divine is Love itself and Wisdom itself, it follows that the Divine cannot be conceived in Space and in Time, therefore neither can Infinite: That this may be more clearly perceived, consider whether Thought is in Time and Space; suppose a Progression of it of ten or twelve Hours, may not this Space of Time appear as of one or two Hours, and may it not also appear as of one or two Days, inasmuch as it appears according to the State of the Affection from which the Thought is derived; if it is an Affection of Joy, in which Time is not thought of, the Thought of ten or twelve Hours is scarcely of one or two; but the reverse happens if the Affection is of Grief, in which Time is attended to; thence it is evident, that Time is only an Appearance according to the State of Affection from which Thought is derived; it is the same with the Distance of Space in Thought, whether in walking, or in going a Journey.

50. Forasmuch

50. Forasmuch as Angels and Spirits are Affections which are of Love, and Thoughts thence derived, therefore neither are they in Space and Time, but only in the Appearance thereof; the Appearance of Space and Time is to them according to the States of the Affections and thence of the Thoughts: Wherefore when any one thinks of another from Affection, intently desiring to see him, or speak with him, the other actually presents himself. Hence it is, that there are present with every Man Spirits, who are in a similar Affection with him, evil Spirits with him who is in the Affection of similar Evil, and good Spirits with him who is in the Affection of similar Good; and they are as present as any one is with Company shut up in the same Room: Space and Time contribute Nothing to Presence, by Reason that Affection and its consequent Thought are not in Space and Time, and Spirits and Angels are Affections, and Thoughts derived from them. That this is the Case, hath been given me to know from lively Experience of several Years; and also from this Circumstance, that I have conversed with many after Death, as well with those in Europe and its various Kingdoms, as with those in Asia and Africa, and their various Kingdoms, and they were all near me; whereas if they had been in Space and Time, a Journey must have intervened, and Time for that Journey. Yea, every Man knoweth this to be so from Somewhat inherent in himself or in his Mind, as was proved to me by this Consideration, that no one thought of any Distance of Space, when I related that I had conversed with any one who died in Asia, Africa, or Europe, as for Exam-

ple, with Calvin, Luther, Melanchthon, or with any King, Governor, or Prieſt in a remote Country, and it did not even enter into their Thought to aſk, How could he converſe with thoſe who lived there, and how could they come to him and be preſent, when nevertheleſs Lands and Seas intervene? From this Conſideration alſo it was evident to me, that no one thinks from Space and Time, when he thinks of thoſe who are in the ſpiritual World. That nevertheleſs they have an Appearance of Space and Time, may be ſeen in the Work on HEAVEN AND HELL, n. 162 to 169, 191 to 199.

51. From theſe Conſiderations then it may appear, that Infinite and Eternal, conſequently the Lord, is to be thought of without Space and Time, and that he can ſo be thought of, alſo that he is ſo thought of by thoſe who think interiorly in the Rational [Mind], and that then Infinite and Eternal is the ſame with the Divine: Thus do Angels and Spirits think: By Virtue of Thought abſtracted from Time and Space is comprehended the Divine Omnipreſence and the Divine Omnipotence, alſo the Divine from Eternity, and not at all by Thought, in which an Idea from Space and Time is inherent. Hence it is evident, that God from Eternity can be thought of, but never Nature from Eternity; conſequently that the Creation of the Univerſe by God can be thought of, and not any Thing at all of Creation from Nature, for Space and Time are proper to Nature, but the Divine is without them. That the Divine is without Space and Time, may be ſeen in the Treatiſe on THE DIVINE LOVE AND THE

DIVINE

DIVINE WISDOM, n. 7 to 10, 69 to 72, 73 to 76, and elsewhere.

52. II. *That what is Infinite and Eternal in itself, cannot but have Respect to what is Infinite and Eternal from itself in Finites.* By Infinite and Eternal in itself is meant the Divine itself, as was shewn in the preceding Article; by Finites are meant all Things created from the Divine, and especially Men, Spirits, and Angels; and to have Respect to Infinite and Eternal from itself, is to respect the Divine, that is Himself in them, as a Man respecteth or beholdeth his Image in a Glass: That this is the Case, is shewn abundantly in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, especially where it is demonstrated, that in the created Universe there is an Image of Man, and that it is an Image of what is Infinite and Eternal, n. 317, 318, therefore an Image of God the Creator, that is, of the Lord from Eternity. But it is to be understood, that the Divine in itself is in the Lord, but the Divine from itself is the Divine from the Lord in Things created.

53. But for the better Understanding of this, it may be expedient to illustrate it: The Divine cannot respect or regard any Thing but what is Divine, and it cannot regard or see what is Divine any where else but in Things created from Itself; that this is the case, is evident from this Consideration, that no one can respect another but from his own in himself; he who loveth another, respecteth him from his own Love in himself; he who is wise, respecteth another from his own Wisdom in himself; he may see indeed that the other either loveth him or doth not love him, also that either he is wise or is not wise,

but

but this he ſeeth from Love and from Wiſdom in himſelf, wherefore he ſo far conjoineth himſelf to him as the other loveth himſelf as he loveth him, or ſo far as the other is wiſe like himſelf, for ſo they act as one. It is the ſame with the Divine in itſelf, for the Divine in itſelf cannot reſpect or ſee itſelf from another, as from a Man, Spirit, or Angel; for they have Nothing of the all-creating Divine in itſelf, and to ſee the Divine from another, in which there is Nothing of the Divine, would be to ſee the Divine from no Divine, which is not poſſible: Hence it is, that the Lord is ſo conjoined to Man, Spirit, and Angel, that all, which hath Relation to the Divine, is not from them but from the Lord: For it is a known Thing, that all the Good and all the True which any one hath, is not from himſelf but from the Lord; yea that not any one can even name the Lord, or pronounce his Names Jeſus and Chriſt, but from Him. Hence then it follows, that Infinite and Eternal, which is the ſame with the Divine, reſpecteth all Things infinitely in Finites, and that it conjoineth itſelf to them according to the Degree of the Reception of Wiſdom and Love in them. In a Word, the Lord cannot have his Manſion and dwell in Man and Angel, but in his own, and not in their Proprium, for that is Evil, and if it were Good, ſtill it is Finite, which in itſelf and from itſelf is not capable of Infinite. From theſe Conſiderations it is evident, that it can never be, that Finite can ſee Infinite, but that it can be, that Infinite can ſee Infinite from itſelf in Finites.

54. It appears as if Infinite could not be conjoined to Finite, becauſe there is no Proportion between Infinite

finite and Finite, and becauſe Finite is not capable of Infinite, but nevertheleſs Conjunction is given, as well becauſe Infinite out of itſelf created all Things, according to what is ſhewn in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 282 to 284, as becauſe Infinite cannot reſpect any Thing elſe in Finites but Infinite from itſelf, and that this can appear with Finites as in them; thus there is given a Ratio between Finite and Infinite, not from Finite, but from Infinite in Finite; and alſo thus Finite is capable of Infinite, not Finite in itſelf, but as in itſelf, originating in Infinite from itſelf in it. But of this more in what now follows.

55. III. *That the Divine Providence in all that it doeth, hath Reſpect to what is Infinite and Eternal from itſelf, eſpecially in ſaving the Human Race.* Infinite and Eternal in itſelf is the Divine itſelf, or the Lord in himſelf; but Infinite and Eternal from itſelf, is the proceeding Divine, or the Lord in others created out of himſelf, therefore in Men and in Angels, and this Divine is the ſame with the Divine Providence; for the Lord by the Divine from himſelf provideth, that all Things may be contained in the Order, in which, and for which, they were created; and foraſmuch as the proceeding Divine operates this, it follows that all that is the Divine Providence.

56. That the Divine Providence hath Reſpect in all that it doeth to what is Infinite and Eternal from itſelf, may appear from this Conſideration, that every created Thing from the Firſt, which is Infinite and Eternal, proceedeth to Ultimates, and from Ultimates to the Firſt from whom it proceeded, as was ſhewn in the Treatiſe concerning THE DIVINE

DIVINE LOVE AND THE DIVINE WISDOM, in the Part where the Creation of the Univerſe is treated of; and foraſmuch as in all its Progreſſion, the Firſt, from whom it is derived, exiſts intimately, it follows that the proceeding Divine or the Divine Providence in all that it doeth reſpecteth ſome Image of what is Infinite and Eternal; this it reſpecteth in all Things, but in ſome to the Evidence of Perception, but in others not; it preſenteth that Image to the Evidence of Perception in the Variety of all Things, and in the Fructification and Multiplication of all Things. *An Image of what is Infinite and Eternal in the Variety of all Things* appears in this, that there doth not exiſt any one Thing the ſame with another, neither can exiſt to Eternity: This is manifeſt to the Eye in the Faces of Men from the firſt Creation, therefore alſo from their Minds, of which their Faces are the Types, and alſo from their Affections, Perceptions, and Thoughts, for of theſe the Mind conſiſts. Hence it is, that there do not exiſt in the univerſal Heaven two Angels or two Spirits the ſame, yea neither can there exiſt to Eternity: The like is true in Regard to every Object of Sight in both Worlds, as well the natural as the ſpiritual: Hence it may appear, that the Variety is Infinite and Eternal. *An Image of what is Infinite and Eternal in the Fructification and Multiplication of all Things*, is evident from the Faculty inherent in Seeds in the vegetable Kingdom, and in Prolification in the animal Kingdom, and eſpecially from the Spawn of Fiſhes, that if they were to fructify and multiply according to their Faculty, in an Age they would fill the Spaces of the whole World, yea of the Univerſe;

from

from which Conſideration it is evident, that in that Faculty there lieth concealed an Effort to propagate itſelf *ad Infinitum:* And foraſmuch as Fructifications and Multiplications have not failed from the Beginning of Creation, neither will fail to Eternity, it follows that in that Faculty there is alſo an Effort to propagate itſelf to Eternity.

57. It is the ſame in Men as to their Affections which are of Love, and their Perceptions which are of Wiſdom? the Variety of both theſe is Infinite and Eternal; in like Manner their Fructifications and Multiplications, which are ſpiritual: No Man poſſeſſeth Affection and Perception ſo like another, as to be the ſame, neither is it poſſible to Eternity: Moreover Affections can be fructified and Perceptions multiplied without End; that Sciences can never be exhauſted, is well known. This Faculty of Fructification and Multiplication without End, or to Infinity and Eternity, exiſts in Things natural with Men, in Things ſpiritual with ſpiritual Angels, and in Things celeſtial with celeſtial Angels. Affections, Perceptions, and Knowledges, are ſuch not only in general, but alſo every, even the leaſt Thing conſtituent thereof, in particular. They are ſuch, becauſe they exiſt from what is Infinite and Eternal in itſelf by what is Infinite and Eternal from itſelf. But foraſmuch as Finite hath not any Thing of the Divine in itſelf, therefore there is not any Thing Divine, yea not the leaſt, in Man or Angel as his own, for Man and Angel is finite, and only a Receptacle, in itſelf dead; his living [Faculty] is from the proceeding Divine joined to him by Contiguity,

which

which appeareth to him as his own. That this is the Caſe, will be ſeen in what follows.

58. The Ground and Reaſon why the Divine Providence reſpecteth what is Infinite and Eternal from itſelf, eſpecially in ſaving the Human Race, is, becauſe the End of the Divine Providence is to form a Heaven out of the Human Race, as was ſhewn above, n. 37 to 45; and whereas this is the End, it follows, that it is the Reformation and Regeneration of Man, therefore his Salvation, which the Divine Providence eſpecially regardeth, inaſmuch as Heaven exiſts from thoſe who are ſaved or regenerate. And whereas to regenerate Man is to unite Good and Truth in him, or Love and Wiſdom, as they are united in the Divine which proceedeth from the Lord, therefore the Divine Providence eſpecially regardeth this in ſaving the Human Race; the Image of what is Infinite and Eternal is no where elſe in Man but in the Marriage of Good and Truth. That the proceeding Divine effecteth this in the Human Race, is known from thoſe, who being filled with the proceeding Divine, which is called the Holy Ghoſt, have propheſied, of whom Mention is made in the Word; and from thoſe, who being illuminated ſee Divine Truths in the Light of Heaven; eſpecially in the Angels, who ſenſibly perceive the Preſence, Influx, and Conjunction thereof; but they perceive alſo, that this Conjunction is no other than what may be called Adjunction.

59. It hath not heretofore been known that the Divine Providence, in all its Progreſſion with Man, hath Reſpect to, or regardeth his eternal State; for it cannot regard any Thing elſe, becauſe the Divine

Divine is Infinite and Eternal, and Infinite and Eternal, or the Divine, is not in Time, and conſequently all Things future are preſent to it; and foraſmuch as the Divine is ſuch, it follows, that in all and every Thing which it effecteth, there is Eternal. But they who think from Time and Space, with Difficulty perceive this, not only becauſe they love temporal Things, but alſo becauſe they think from what is preſent in the World, and not from what is preſent in Heaven, this latter being as abſent from them as the End of the Earth: But they who are in the Divine, think alſo from what is Eternal when they think from the preſent, becauſe they think from the Lord, ſaying with themſelves, What is that which is not Eternal? is not Temporal comparatively as Nothing, and doth it not alſo become Nothing when it is ended? Not ſo Eternal, which alone Is, becauſe its Being hath no End; to think thus, is to think at the ſame Time from what is Eternal while thinking from the preſent; and when Man ſo thinketh, and at the ſame Time ſo liveth, then the proceeding Divine in him, or the Divine Providence, in all its Progreſſion reſpecteth the State of his eternal Life in Heaven, and leadeth him to it. That the Divine in every Man, as well evil as good, regardeth what is eternal, will be ſeen in what follows.

60. IV. *That an Image of what is Infinite and Eternal is extant in the Angelic Heaven.* Among the Things which are neceſſary to be known, the Angelic Heaven is alſo one, for every one, who hath any Religion, thinketh of Heaven, and wiſheth to go thither; but Heaven is not given to any but thoſe, who

know the Way to it, and walk therein ; this Way may alſo in ſome Meaſure be known from a Knowledge of the Nature and Quality of thoſe who conſtitute Heaven, and that no one becometh an Angel, or goeth to Heaven, but he who carrieth the Angelic [Principle] with him out of the World, in which Angelic Principle there is a Knowledge of the Way derived from walking in it, and a Walking in the Way through a Knowledge of it. In the ſpiritual World alſo there are actually Ways, which tend to every Society of Heaven, and to every Society of Hell ; and every one ſeeth his Way as from himſelf ; the Ground and Reaſon why he ſeeth is, becauſe there are Ways there for every Love, and the Love openeth them, and leadeth to its Aſſociates ; no one ſeeth any other Ways than thoſe of his own Love : From this Conſideration it is evident, that Angels are no other than celeſtial Loves, for otherwiſe they would not have ſeen the Ways tending to Heaven. But this may appear more clearly from a Deſcription of Heaven.

61. Every Spirit of Man is Affection and Thought thence derived, and foraſmuch as every Affection is of Love, and Thought is of the Underſtanding, every Spirit is his own Love and his own Underſtanding; which is the Reaſon that when a Man thinketh only from his Spirit, as is the Caſe when he meditates at Home with himſelf, he thinketh from the Affection which is of his Love ; hence it may appear, that Man, when he becometh a Spirit, as is the Caſe after Death, is the Affection of his Love, and no other Thought but what is of his Affection ; he is an evil Affection, which is Cupidity, if he hath been principled

principled in the Love of Evil, and a good Affection, if he hath been principled in the Love of Good; and every one hath a good Affection, as he hath ſhunned Evils as Sins, and every one hath an evil Affection, as he hath not ſo ſhunned Evils. Now foraſmuch as all Spirits and Angels are Affections, it is evident that the univerſal Angelic Heaven is Nothing but the Love of all the Affections of Good, and thence the Wiſdom of all the Perceptions of Truth; and foraſmuch as all Good and Truth is from the Lord, and the Lord is Love itſelf and Wiſdom itſelf, it follows, that the Angelic Heaven is the Image of Him; and foraſmuch as the Divine Love and the Divine Wiſdom in its Form is a Man, it alſo follows, that the Angelic Heaven cannot be otherwiſe than in ſuch a Form: But more will be ſaid of this in the following Article.

62. The Ground and Reaſon why the Angelic Heaven is an Image of what is Infinite and Eternal, is, becauſe it is an Image of the Lord, and the Lord is Infinite and Eternal. The Image of his Infinity and Eternity appears in this, that there are Myriads of Myriads of Angels, of which Heaven conſiſts, and that they conſtitute as many Societies as there are general Affections of celeſtial Love, and that each Angel in every Society is diſtinctly his own Affection; and that from ſo many Affections in general and in particular the Form of Heaven exiſts, which is as one before the Lord, juſt as a Man is one; and that this Form is perfected to Eternity according to Plurality, for in Proportion as more enter the Form of the Divine Love, which is the Form of Forms, in the ſame Proportion the Union is more perfect.

From

From these Considerations it manifestly appears, that an Image of what is Infinite and Eternal is extant in the Angelic Heaven.

63. From the Knowledge of Heaven given by this short Description, it is evident, that the Affection, which is of the Love of Good, constitutes Heaven in Man: But who knoweth this at this Day? Yea, who knoweth what the Affection of the Love of Good is, also that the Affections of the Love of Good are innumerable, yea, infinite? For, as hath been observed, every Angel is distinctly his own Affection, and the Form of Heaven is the Form of all the Affections of the Divine Love there. No other can unite all these Affections into this Form, but He who is Love itself and at the same Time Wisdom itself, and at once Infinite and Eternal; for Infinite and Eternal is in all of the Form, Infinite in its Conjunction, and Eternal in its Perpetuity; if Infinite and Eternal were taken away from it, it would fall in Pieces in a Moment: Who else can unite Affections into Form? yea, who else can unite one Constituent thereof? for one Constituent thereof cannot be united but from the universal Idea of all, and the universal Idea of all from the particular Idea of each: There are Myriads of Myriads who compose that Form, and there are Myriads who enter it every Year, and will do so to Eternity; All Infants enter it, and as many Adults as there are Affections of the Love of Good. From these Considerations again may be seen an Image of what is Infinite and Eternal in the Angelic Heaven.

64. V. *That to respect what is Infinite and Eternal in forming the Angelic Heaven, that it may be before*

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the Lord as one Man, which is his Image, is the Intimum [inmoſt End or Purpoſe] of the Divine Providence. That the univerſal Heaven is as one Man before the Lord, and in like Manner every Society in Heaven, and that hence it is, that every Angel is in a perfect human Form, and that this is the Caſe, becauſe God the Creator, who is the Lord from Eternity, is a Man, may be ſeen in the Work on HEAVEN AND HELL, n. 59 to 86. Alſo that hence there is a Correſpondence of all Things of Heaven with all Things of Man, n. 87 to 102. That the univerſal Heaven is as one Man, hath not been ſeen by me, becauſe the univerſal Heaven cannot be ſeen by any but the Lord only; but that an entire Society of Heaven, greater or leſſer, appeareth as one Man, hath ſometimes been ſeen, and then it was told me, that the greateſt Society, which is Heaven in its whole Complex, appeareth in like Manner, but before the Lord; and that this is the Reaſon why every Angel is in all the particulars of his Form, a Man.

65. Foraſmuch as the univerſal Heaven in the Sight of the Lord is as one Man, therefore Heaven is diſtinguiſhed into as many common Societies as there are Organs, Viſcera, and Members in Man; and each common Society into as many leſs common or particular Societies, as there are larger Parts in each Viſcus or Organ: From which Conſideration it is evident what Heaven is. Now foraſmuch as the Lord is perfect Man, and Heaven is the Image of Him, therefore to be in Heaven, is called being in the Lord; that the Lord is perfect Man, may be ſeen in the Treatiſe on THE DIVINE LOVE

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AND THE DIVINE WISDOM, n. 11 to 13, n. 285 to 289.

66. From these Considerations this Arcanum, which may be called Angelic, may in some Measure be seen, that every Affection of Good, and at the same Time of Truth, in its Form is Man; for whatsoever proceedeth from the Lord, deriveth from his Divine Love that it is an Affection of Good, and from his Divine Wisdom that it is an Affection of Truth. The Affection of Truth, which proceedeth from the Lord, appears as Perception, and thence Thought of Truth in Angel and Man, by Reason that Perception and Thought are attended to, and the Affection from which they proceed but little, which nevertheless proceeds from the Lord with the Affection of Truth as one.

67. Now forasmuch as Man by Creation is a Heaven in its least Form, and thence an Image of the Lord; and forasmuch as Heaven consists of as many Affections as there are Angels, and every Affection in its Form is a Man, it follows, that it is a Continuum (continual Operation or Endeavour) of the Divine Providence, that Man may be made a Heaven in Form, and thence an Image of the Lord; and forasmuch as this is done by the Affection of Good and Truth, it is a Continuum of the Divine Providence that Man should be made that Affection: This therefore is the Continuum of the Divine Providence; but its Intimum (inmost End or Purpose) is, that Man should be in this or that Society in Heaven, or in this or that Part in the Divine celestial Man, for so he is in the Lord. But this is effected with those, whom the Lord can lead to Heaven;

en; and whereas the Lord foreſeeth this, he alſo continually provideth that Man ſhould be made ſuch; for ſo every one, who ſuffereth himſelf to be led to Heaven, is prepared for his Place in Heaven.

68. Heaven, as was ſaid above, is divided into as many Societies, as there are Organs, Viſcera, and Members in Man, and in theſe, no one Part can be in any other Place than its own: Since therefore Angels are ſuch Parts in the Divine celeſtial Man, and no others are made Angels but ſuch as had been Men in the World, it follows, that the Man who ſuffers himſelf to be led to Heaven, is continually prepared by the Lord for his Place, which is done by ſuch an Affection of Good and Truth as correſponds thereto: Into this Place alſo every Man Angel, after his Departure out of the World, is enrolled. This is the *Intimum* of the Divine Providence concerning Heaven.

69. But the Man who doth not ſuffer himſelf to be led to, and enrolled in Heaven, is prepared for his Place in Hell; for Man from himſelf continually tends to the loweſt Hell, but is continually withheld by the Lord; and he, who cannot be withheld, is prepared for a certain Place there, in which he is alſo enrolled immediately after his Departure out of the World; and this Place there is oppoſite to a certain Place in Heaven, for Hell is in Oppoſition to Heaven; wherefore as a Man Angel, according to the Affection of Good and Truth, hath his Place aſſigned him in Heaven, ſo a Man Devil, according to the Affection of Evil and the Falſe, hath his Place aſſigned him in Hell; for two Oppoſites,

poſites, diſpoſed in a ſimilar Situation againſt each other, are contained in Connexion. This is the *Intimum* of the Divine Providence concerning Hell.

That there are Laws of the Divine Providence, which are unknown to Men.

70. THAT there is a Divine Providence, is known, but what the Nature of it is, is not known. The Ground and Reaſon why it is not known what the Nature of the Divine Providence is, is becauſe its Laws are ſecret, hitherto hid in Wiſdom among the Angels, but now to be revealed, in Order that that may be aſcribed to the Lord which is His, and not to any Man that which is not his: For moſt People in the World attribute all Things to themſelves, and to their own Prudence, and what they cannot ſo attribute, they call Accidents and Contingencies, not knowing that human Prudence is Nothing, and that Accidents and Contingencies are vain Words. It is ſaid that the Laws of the Divine Providence are Arcana, hitherto hid in Wiſdom among the Angels; the Reaſon is, becauſe in the Chriſtian World the Underſtanding in Things Divine is cloſed by Religion, and hence it is become ſo dull and reſtive in ſuch Things, that Man could not, becauſe he would not, or would not becauſe he could not, underſtand any Thing elſe of the

the Divine Providence than barely that it exiſts, and reaſon whether it doth exiſt or not, as likewiſe whether it is only univerſal, or particular alſo; the Underſtanding cloſed up by Religion in Things Divine could proceed no further. But forasmuch as it is acknowledged in the Church, that Man cannot from himſelf do Good which in itſelf is really Good, neither can from himſelf think Truth which in itſelf is really True, and theſe are one with the Divine Providence, ſo that a Belief in one depends upon a Belief in the other, therefore leſt one ſhould be affirmed and the other denied, and ſo both fall to the Ground, it is fully to be revealed, what the Divine Providence is: This however cannot be revealed, unleſs the Laws are diſcloſed, by which the Lord provides and governs what relates to the Will and Underſtanding of Man; for theſe Laws enable Man to know the Nature and Quality of Providence, and whoſo knoweth the Nature and Quality of Providence, he and no other can acknowledge it, for in ſuch Caſe he ſeeth it: This is the Reaſon, why the Laws of the Divine Providence, hitherto hid in Wiſdom among the Angels, are now revealed.

That it is a Law of the Divine Providence, that Man ſhould act from Liberty according to Reaſon.

71. THAT Man hath the Liberty of thinking and willing as he pleaſeth, but not the Liberty of ſpeaking whatſoever he thinketh, nor the Liberty of doing whatſoever he willeth, is well known: Wherefore the Liberty, which is here underſtood, is ſpiritual Liberty, and not natural Liberty, except when they make one; for to think and to will is ſpiritual, but to ſpeak and to act is natural: They are diſtinguiſhed alſo manifeſtly in Man; for Man can think what he doth not ſpeak, and will what he doth not act; from which Conſideration it is evident, that what is ſpiritual and what is natural in Man are diſcriminated, wherefore Man cannot paſs from one to the other, but by Determination; which Determination may be compared to a Door, which is firſt to be ſhut and opened; but this Door ſtands as it were open in thoſe who think and will from Reaſon according to the civil Laws of the Kingdom and the moral Laws of Society, for theſe ſpeak what they think, and do what they will; but this Door ſtands as it were ſhut in thoſe who think and will contrary to thoſe Laws: He who attendeth to his Wills and conſequent Acts, will perceive that ſuch a Determination intercedeth, and ſometimes ſeveral Times in one Diſcourſe, and in one Action. This is premiſed, in Order that it may be known,

known, that by acting from Liberty according to Reaſon, is meant to think and will freely, and thence to ſpeak and do freely, what is according to Reaſon.

72. But foraſmuch as there are few who know, that this Law can be a Law of the Divine Providence, eſpecially for this Reaſon, becauſe hereby Man hath alſo the Liberty of thinking what is Evil and Falſe, and yet the Divine Providence continually leadeth Man to think and will what is Good and True, therefore for the clearer Perception how this is, we ſhall proceed diſtinctly, and according to the following Order: I. That Man hath Reaſon and Free-Will, or Rationality and Liberty; and that theſe two Faculties are from the Lord in Man. II. That whatſoever a Man doeth from Liberty, whether it be of Reaſon or not of Reaſon, provided it be according to his Reaſon, appeareth to him as his own. III. That whatſoever Man doeth from Liberty, according to his Thought, is appropriated to him as his own, and remaineth. IV. That Man by theſe two Faculties is reformed and regenerated of the Lord; and that without them he cannot be reformed and regenerated. V. That Man by Means of theſe two Faculties can be ſo far reformed and regenerated, as he can by them be led to acknowledge, that all the Good and Truth which he thinketh and doeth, is from the Lord, and not from himſelf. VI. That the Conjunction of the Lord with Man, and the reciprocal Conjunction of Man with the Lord, is effected by theſe two Faculties. VII. That the Lord preſerveth theſe two Faculties in Man inviolable, and as it were ſacred in

every

every Progreſſion of his Divine Providence. VIII. That therefore it is of the Divine Providence, that Man ſhould act from Liberty according to Reaſon.

73. I. *That Man hath Reaſon and Free-Will, or Rationality and Liberty; and that theſe two Faculties are from the Lord in Man.* That Man hath the Faculty of Underſtanding, which is Rationality, and the Faculty of thinking, willing, ſpeaking, and doing that which he underſtands, which is Liberty; and that theſe two Faculties are from the Lord in Man, was diſcuſſed in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 264 to 270, 425; and alſo above. But foraſmuch as ſeveral Doubts may occur reſpecting both theſe Faculties, when they are thought of, I am deſirous in this preliminary Part to add a few Obſervations concerning the Liberty of acting according to Reaſon in Man. It is however to be noted firſt, that all Liberty is of Love, inſomuch that Love and Liberty are one; and whereas Love is the Life of Man, Liberty alſo is of his Life; for every Delight which a Man hath, is from his Love, no Delight being given from any other Source, and to act from the Delight of Love is to act from Liberty, for Delight leadeth a Man as a River doth that which is carried away by its Stream. Now foraſmuch as there are ſeveral Kinds of Love, ſome concordant, and ſome diſcordant, it follows, that in like Manner there are ſeveral Kinds of Liberty: They may however in general be reduced to three Kinds, Natural, Rational, and Spiritual. NATURAL LIBERTY every Man hath by Virtue of the hereditary Principle

Principle received at his Birth; under the Influence of this Principle Man loveth Nothing elſe but himſelf and the World; his firſt Life is Nothing elſe; and foraſmuch as all Evils exiſt from theſe two Loves, and thence Evils alſo become Objects of Love, it follows, that to think and will Evils is his natural Liberty; and that when he hath confirmed them in himſelf by Reaſonings, he doeth them from Liberty according to his Reaſon: When Man thus acteth, it is by Virtue of his Faculty which is called Liberty; and when he thus confirmeth Evils, it is by Virtue of his Faculty which is called Rationality. As for Example; it is by Virtue of the Love to which Man is born, that he willeth to commit Adultery, Frauds, Blaſphemies, Revenges; and when he confirmeth theſe Evils in himſelf, and thereby maketh them lawful, then from the Delight of the Love of them he thinketh and willeth them freely as it were according to Reaſon, and ſo far as civil Laws do not reſtrain, ſpeaketh and doeth them: It is from the Divine Providence of the Lord, that Man is allowed ſo to do, becauſe he hath Free-Will or Liberty. Man is in this Liberty by Nature, becauſe he is ſo by Birth; and they are in this Liberty who have confirmed it in themſelves by Reaſonings from the Delight of the Love of Self and of the World. RATIONAL LIBERTY is grounded in the Love of Fame for the Sake of Honour or Intereſt; the Delight of this Love is to appear in External Form as a moral Man; and foraſmuch as he loveth this Reputation, he doth not defraud, nor commit Adultery, nor indulge in a Spirit of Revenge or Blaſphemy; and whereas he confirms himſelf by his Reaſon in

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abſtaining from ſuch Crimes, he alſo from Liberty according to his Reaſon acteth ſincerely, juſtly, chaſtely, and friendly; yea he can from Reaſon ſpeak well in Favour of ſuch Virtues: But if his Rational [Faculty] is only natural, and not at the ſame Time ſpiritual, this Liberty is only external Liberty, and not internal Liberty, for nevertheleſs interiorly he doth not love thoſe Virtues, but only exteriorly for the Sake of Reputation, as was ſaid; wherefore the good Actions which he doeth are in themſelves not good: He can alſo ſay, that they ought to be done for the Sake of the public Good, but this he doth not ſay from any Love of the public Good, but from the Love of his own Honour or Intereſt; therefore his Liberty deriveth Nothing from the Love of the public Good, neither doth his Reaſon, for this aſſenteth to his Love: Wherefore this rational Liberty is interior natural Liberty. This Liberty alſo, from the Divine Providence of the Lord, is left to every one. SPIRITUAL LIBERTY is grounded in the Love of Eternal Life; into this Love and its Delight none cometh, but he who thinks that Evils are Sins, and therefore doth not will them, and at the ſame Time hath Reſpect to the Lord: As ſoon as Man doeth this, he is in that Liberty; for no one hath power not to will Evils becauſe they are Sins, and therefore not to do them, except it be from interior or ſuperior Liberty, which is from his interior or ſuperior Love. This Liberty doth not appear in the Beginning as Liberty, but ſtill it is ſo, and afterwards it appeareth to be ſo, and then Man acteth from real Liberty according to real Reaſon, by thinking, willing, ſpeaking, and doing

doing what is good and true. This Liberty increaſeth, as natural Liberty decreaſeth and becometh a Servant, and it joineth itſelf with rational Liberty, and purifieth it. Every one may come into this Liberty, if ſo be he willeth to think that there is ſuch a Thing as eternal Life, and that the Delight and Bleſſedneſs of Life in Time for a Time, is only as a tranſient Shadow, compared with the Delight and Bleſſedneſs of Life in Eternity to Eternity; and this a Man may think if he will, becauſe he hath Rationality and Liberty, and becauſe the Lord, from whom theſe two Faculties are derived, continually giveth him Power.

74. II. *That whatſoever a Man doeth from Liberty, whether it be of Reaſon or not of Reaſon, provided it be according to his Reaſon, appeareth to him as his own.* What Rationality is, and what Liberty, which are proper to Man, cannot be known more clearly, than by a Compariſon of Men with Beaſts, for the latter have not any Rationality or Faculty of underſtanding, nor any Liberty or Faculty of willing freely, and thence they have no Underſtanding and Will, but inſtead of Underſtanding they have Science, and inſtead of Will Affection, both natural: And whereas they have not theſe two Faculties, therefore neither have they Thought, but inſtead of Thought internal Sight, which maketh one with their external Sight by Correſpondence. Every Affection hath its Companion as a Conſort; the Affection of natural Love hath Science, the Affection of ſpiritual Love Intelligence, and the Affection of celeſtial Love Wiſdom: For Affection without its Companion, or as it were connubial Partner, is not

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any Thing, for it is like an Eſſe (Being) without Exiſtence, or like a Subſtance without a Form, of which not any Thing can be predicated; hence it is, that in every created Thing there is Something, which may be referred to the Marriage of Good and Truth, as hath been abundantly ſhewn above; in Beaſts there is a Marriage of Affection and Science, the Affection herein being that of natural Good, and the Science that of natural Truth. Now foraſmuch as Affection and Science in Beaſts act entirely as one, and their Affection cannot be elevated above their Science, neither can their Science be elevated above their Affection, and if they are elevated, they are elevated both together, and foraſmuch as they have not any ſpiritual Mind, to which, or into the Light and Heat of which they can be elevated, therefore they have not the Faculty of underſtanding or Rationality, nor the Faculty of willing freely or Liberty, but only mere natural Affection with its Science; the natural Affection, which they have, is the Affection of feeding themſelves, providing an Habitation, propagating their Kind, ſhunning and flying from Harm, with all Science or Knowledge requiſite thereto; and foraſmuch as their State of Life is ſuch, they cannot think within themſelves, I will do this, and will not do that, nor can they think, I know or do not know ſuch a Thing, ſtill leſs, I underſtand ſuch a Thing, or I love ſuch a Thing, but they are carried away of their particular Affection by Science, without Rationality and Liberty. The Cauſe or Ground of their being ſo carried away is not from the natural, but from the ſpiritual World; for there doth not exiſt any Thing in the natural

World

World unconnected with the ſpiritual World; every Cauſe producing an Effect is from thence: Something on this Subject may be ſeen alſo below, n. 96.

75. It is otherwiſe with Man, who hath not only the Affection of natural Love, but alſo the Affection of ſpiritual Love, and the Affection of celeſtial Love; for the Human Mind is of three Degrees, as was ſhewn in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Third: Wherefore Man can be elevated from natural Science into ſpiritual Intelligence, and from thence into celeſtial Wiſdom, and from theſe two, Intelligence and Wiſdom, can look up to the Lord, and ſo be joined unto him, whereby he liveth to Eternity; but this Elevation as to Affection would not be poſſible, if he had not the Faculty of elevating his Underſtanding from a Principle of Rationality, and willing to do ſo from a Principle of Liberty. Man by theſe two Faculties can think within himſelf of the Things which he perceiveth with his bodily Senſes without himſelf, and can alſo think ſuperiorly (or in a ſuperior Sphere) of the Things which he thinketh inferiorly (or in an inferior Sphere:) For every one can ſay, I thought this or I think this, alſo I willed this and I will this, and likewiſe I underſtand this that it is ſo, I love this becauſe it is ſuch, and ſo on; hence it is evident, that Man thinketh even above Thought, and ſeeth the thinking Principle as it were below him; this [Faculty] Man hath from Rationality and from Liberty, from Rationality in that he can think ſuperiorly (or in a ſuperior Sphere,) from Liberty in that from Affection he

willeth ſo to think, for if he had not the Liberty of ſo thinking, he would not have the Will, and conſequently neither the Thought. Wherefore they who will not underſtand any Thing but what is of the World and its Nature, and not what is moral and ſpiritual Good and Truth, cannot be elevated from Knowledge or Science into Intelligence, and ſtill leſs into Wiſdom, for they have obſtructed thoſe Faculties; wherefore they make themſelves to be no further Men, than that from their inherent Rationality and Liberty they can underſtand if they will, and alſo that they have the Power to will. From theſe two Faculties Man hath the Power to think, and from Thought to ſpeak; in other Faculties Men are not Men, but Beaſts, and indeed from the Abuſe of theſe Faculties worſe than Beaſts.

76. Every one from Rationality not obſcured may ſee or comprehend, that Man, without an Appearance that it is his own, cannot be in any Affection of knowing, nor in any Affection of underſtanding, for all Delight and Pleaſure, therefore every Thing of the Will, is from the Affection which is of Love; who can will to know and will to underſtand, unleſs he hath ſome Pleaſure of Affection? And who can have that Pleaſure of Affection, unleſs that by which he is affected appeareth as his own? If it were none of his, but all of another's, that is, if any one from his own Affections ſhould infuſe any Thing into the Mind of another, who had no Affections of knowing and underſtanding as from himſelf, would the other receive it, yea, would he be able to receive it, would he not be as that which is called

Brute,

Brute, or as a Stock? Hence it may appear manifeſtly, that although every Thing enters by Influx, which a Man perceiveth and thence thinketh and knoweth, and according to Perception willeth and doeth, ſtill it is of the Divine Providence of the Lord, that it ſhould appear as Man's, for otherwiſe, as was obſerved, Man would receive Nothing, therefore could not be gifted with any Intelligence and Wiſdom. It is well known, that all Good and Truth is not Man's but the Lord's, and yet that it appeareth to Man as his own, and foraſmuch as all Good and Truth ſo appeareth, all Things alſo of the Church and of Heaven, therefore all Things of Love and Wiſdom, alſo of Charity and Faith, ſo appear, and yet none of them is Man's; no one can receive them from the Lord, unleſs it appears to him that he perceiveth them as from himſelf. From theſe Conſiderations this Truth may be manifeſt, that whatſoever a Man doeth from Liberty, whether it be of Reaſon or not of Reaſon, provided it be according to his Reaſon, appeareth to him as his own.

77. Who is not able to underſtand, by Virtue of his Faculty, which is called Rationality, that this or that Good is uſeful to the Community, and that this or that Evil is noxious to the Community, as that Juſtice, Sincerity, and conjugal Chaſtity, are uſeful to the Community, and that Injuſtice, Inſincerity, and Whoredom committed with the Wives of others, are noxious to the Community; conſequently that theſe Evils in themſelves are miſchievous, and that thoſe Goods in themſelves are beneficial? Who therefore, if he be ſo diſpoſed, cannot make thoſe

Goods

Goods and Evils the Goods and Evils of his Reaſon, inaſmuch as he hath Rationality, and he hath Liberty? And his Rationality and Liberty diſcloſe themſelves, appear, govern, and give him to perceive and to have Power, in Proportion as he for the above Reaſons ſhunneth the above Evils in himſelf, and in Proportion as he doeth this, in the ſame Proportion he reſpecteth the above Goods, as a Friend his Friends. From theſe Conſiderations it is in Man's Power afterwards, by Virtue of his Faculty, which is called Rationality, to form Concluſions reſpecting the Goods which are uſeful to the Community in the ſpiritual World, and reſpecting the Evils which are there noxious, if ſo be inſtead of Evils he perceiveth Sins, and inſtead of Goods Works of Charity; theſe Concluſions alſo a Man may make the Concluſions of his Reaſon, if he will, becauſe he hath Rationality and Liberty, and his Rationality and Liberty diſcloſe themſelves, appear, govern, and give him to perceive and to have Power, in Proportion as he ſhunneth the above Evils as Sins, and in Proportion as he doeth this, in the ſame Proportion he reſpecteth the Goods of Charity, as one Neighbour doth another mutually from Love. Now foraſmuch as the Lord, for the Sake of Reception and Conjunction, willeth, that whatſoever Man doeth freely according to Reaſon, may appear to him as his own, and this is according to Reaſon itſelf, it follows, that Man can, by Virtue of Reaſon, becauſe it is his eternal Felicity, be willing to ſhun the above Evils as Sins, and by imploring the Divine Power of the Lord, can effect what he willeth.

78. III.

78. III. *That whatſoever Man doeth from Liberty according to his Thought, is appropriated to him as his own, and remaineth;* the Reaſon is, becauſe the Proprium of Man and his Liberty make one; the Proprium of Man is of his Life, and what Man doeth from his Life, that he doeth from Liberty; moreover the Proprium of Man is what is of his Love, for Love is the Life of every one, and what Man doeth from his Life's Love, that he doeth from Liberty. The Ground and Reaſon why Man acteth from Liberty according to his Thought, is, becauſe whatever is of the Life or of the Love of any one, is alſo the Object of Thought, and is by Thought confirmed, and when it is confirmed, then he doeth it from Liberty according to his Thought; for whatſoever a Man doeth, he doeth from the Will by the Underſtanding, and Liberty is of the Will, and Thought is of the Underſtanding. Man can alſo act from Liberty contrary to Reaſon; and likewiſe not from Liberty according to Reaſon; but ſuch Acts are not appropriated to Man, being only the Acts of his Lips and of his Body, and not of his Spirit or of his Heart; but the Acts which are of his Spirit and of his Heart, when they are alſo made the Acts of his Lips and of his Body, theſe are appropriated to Man: That this is the Caſe, might be illuſtrated by many Conſiderations, but this is not the proper Place for ſuch Illuſtration. By being appropriated to Man is meant to enter his Life, and to be made of his Life, conſequently to be made his own or his Proprium. But that Man hath not any Thing which is proper to himſelf (any Proprium,) but that it appeareth to himſelf to be ſo, will be

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ſeen in what follows: We ſhall here only obſerve, that all the Good which a Man doeth from Liberty according to Reaſon, is appropriated to him as his own, becauſe in thinking, willing, ſpeaking, and acting, it appeareth to him as his own; nevertheleſs Good is not of Man, but is of the Lord in Man, as may be ſeen above, n. 76. But how Evil is appropriated to Man, will be ſeen in its proper Article.

79. It is ſaid alſo, that whatever a Man doeth from Liberty according to his Reaſon remaineth; for no one Thing which Man hath appropriated to himſelf can be eradicated, inaſmuch as it is made an Object of his Love, and at the ſame Time of his Reaſon, or of his Will, and at the ſame Time of his Underſtanding, and thence of his Life: This may indeed be removed, but yet not caſt out; and when it is removed, it is transferred as it were from the Centre to the Circumference, and there abideth: This is meant by its remaining. As for example; if a Man in his Childhood and Youth hath appropriated to himſelf a certain Evil by doing it from the Delight of his Love, as if he hath defrauded, blaſphemed, revenged, committed Whoredom, then foraſmuch as he had done theſe Things from Liberty according to his Thought, he hath alſo appropriated them to himſelf; but if he afterwards repenteth, ſhunneth them, and conſiders them as Sins which are to be abhorred, and thus from Liberty according to Reaſon deſiſteth from them, then there are appropriated to him Goods, to which thoſe Evils are oppoſite; theſe Goods then make the Centre, and remove the Evils towards the Circumference, further and further, according to his Averſion and

Abhorrence

Abhorrence thereof; but ſtill they cannot be ſo caſt out, as to be ſaid to be extirpated; nevertheleſs by that Removal they can appear as it were extirpated; which is effected by Man's being detained from Evils, and held in Goods by the Lord: This is the Caſe with all hereditary Evil, and at the ſame Time with all actual Evil of Man: This alſo I have ſeen proved by Experience with ſome in Heaven, who, becauſe they were kept in Good by the Lord, thought themſelves to be without Evils; but to prevent their thinking that the Good in which they were, was their own, they were let down from Heaven, and let into their Evils, till they acknowledged that they were in Evils from themſelves, but in Goods from the Lord; after which Acknowledgment they were carried back into Heaven. Be it known therefore, that theſe Goods are no otherwiſe appropriated to Man, than that they are conſtantly of the Lord in Man, and that in Proportion as Man acknowledgeth this, in the ſame Proportion the Lord granteth, that Good may appear to Man as his own, that is, that Man may appear to himſelf to love his Neighbour or to have Charity as from himſelf, to believe or to have Faith as from himſelf, to do Good and to underſtand Truth as from himſelf, therefore to be wiſe as from himſelf; from which Conſiderations every enlightened Perſon may ſee, what and how ſtrong the Appearance is, in which the Lord willeth that Man ſhould be, and the Lord willeth this for the Sake of his Salvation, for no one without that Appearance can be ſaved. On this Subject, ſee alſo what is ſhewn above, N. 42 to 45.

80. Nothing

80. Nothing is appropriated to Man which he only thinketh, yea, neither which he thinketh to will, except he at the same Time willeth it to such a Degree, that, when Opportunity is given, he doeth it; the Reason is, because when Man doeth it from this Ground, he doeth it from the Will by the Understanding, or from the Affection of the Will by the Thought of the Understanding: But so long as it is an Object of the Thought only, it cannot be appropriated, because the Understanding doth not join itself with the Will, or the Thought of the Understanding doth not join itself with the Affection of the Will, but the Will and its Affection joineth itself with the Understanding and its Thought, as is shewn abundantly in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Fifth. This is meant by these Words of the Lord, "*Not that which goeth into the Mouth defileth a Man, but that which cometh out of the Heart through the Mouth, that defileth a Man,*" Matth. xv. 11, 17, 18, 19; by the Mouth in a spiritual Sense is meant the Thought, because the Thought speaketh by the Mouth; and by the Heart in that Sense is meant the Affection, which is of Love; if a Man thinketh and speaketh from this Affection, then he defileth himself: By the Heart also is signified the Affection which is of Love or of the Will, and by the Mouth the Thought which is of the Understanding, in Luke, Chap. vi. 45.

81. The Evils which a Man thinketh allowable, although he doeth them not, are also appropriated to him, for Allowableness in Thought is from the Will, inasmuch as it is Consent; wherefore when a Man

Man thinketh any Evil allowable, he looſeneth internal Reſtraint reſpecting it, and is kept from doing it only by external Reſtraints, which are Fears; and whereas the Spirit of the Man favoureth that Evil, therefore when external Reſtraints are removed, he doeth it freely; and in the mean Time he continually doeth it in his Spirit: But on this Subject ſee THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 108 to 113.

82. IV. *That Man by theſe two Faculties is reformed and regenerated by the Lord; and that without them he cannot be reformed and regenerated.* The Lord teacheth that unleſs a Man be born again, he cannot ſee the Kingdom of God, John iii. 3, 5, 7; but what it is to be born again, or to be regenerate, is known to few: The Reaſon is, becauſe it hath not been known what Love and Charity are, and therefore neither what Faith is, for he who doth not know what Love and Charity are, cannot know what Faith is, becauſe Charity and Faith make one, like Good and Truth, and like Affection which is of the Will, and Thought which is of the Underſtanding; concerning which Union, ſee the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 427 to 431; alſo THE DOCTRINE OF THE NEW JERUSALEM, n. 13 to 24. And above, n. 3 to 20.

83. The Reaſon why no Man can enter into the Kingdom of God, unleſs he be born again, is, becauſe Man by an hereditary Principle from his Parents is born to all kinds of Evils, with a Faculty that by the removal of thoſe Evils he can be made ſpiritual, and unleſs he be made ſpiritual he cannot enter into Heaven; from natural to be made ſpiritual, is to be born

again, or to be regenerated. But in Order that it may be known how Man is regenerated, these three Things are to be considered; what his first State is, which is a State of Damnation; what his second State is, which is a State of Reformation; and what his third State is, which is a State of Regeneration. *The first State of Man, which is a State of Damnation*, every Man hath by an hereditary Principle from his Parents, for Man is thence born to the Love of Self and the Love of the World, and from these Loves as Fountains, to Evils of all Kinds; the Delights of these Loves are the Delights by which he is led, and these Delights cause him not to know that he is in Evils; for every Delight of Love is felt no otherwise than as Good; wherefore also Man, unless he is regenerated, knoweth no other than that to love himself and the World above all Things, is essential Good, and that to domineer over all, and possess the Wealth of all others, is the supreme Good: This is the Ground of all Evil, for he regardeth no other Person from a Principle of Love but himself alone, and if he regardeth another from a Principle of Love, it is as one Devil regardeth another, or as one Thief another, when they act as one. They who confirm in themselves these Loves, and the Evils flowing from them, from the Delight thereof, remain natural and become sensual-corporeal; and in their own Thought, which is that of their Spirit, they are insane; but still they can, while they are in the World, speak and act rationally and wisely, inasmuch as they are Men, and consequently have Rationality and Liberty, yet this also they do from the Love of Self and of the World.

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Theſe after Death, when they become Spirits, cannot have any other Delight, than that which they had in their Spirit in the World, and that Delight is the Delight of infernal Love, which is turned into undelightful, dolorous, and dire, which in the Word is meant by Hell-Torment and Hell-Fire. Hence it is evident that the firſt State of Man is a State of Damnation; and that they are in it, who do not ſuffer themſelves to be regenerated. *The ſecond State of Man, which is a State of Reformation*, is, when Man beginneth to think of Heaven from the Joy that is therein, and thus to think of God, from whom he hath the Joy of Heaven; at firſt, however, he thinks thus from the Delight of the Love of Self, heavenly Joy being to him that Delight; but ſo long as the Delight of that Love reigns, together with the Delights of the Evils flowing therefrom, he cannot underſtand otherwiſe, than that to go to Heaven is to pour out Prayers, to hear Preachings, to receive the Lord's Supper, to give to the Poor, to help the Needy, to endow Churches and Hoſpitals, and ſuch like Things; neither doth Man in this State know otherwiſe, than that barely to think the Things, which Religion teacheth, effecteth Salvation, whether it be that which is called Faith, or that which is called Faith and Charity: The Reaſon why he underſtandeth no other, than that to think theſe Things effecteth Salvation, is, becauſe he thinketh Nothing of the Evils, in the Delights of which he is, and ſo long as their Delights remain, the Evils alſo remain, inaſmuch as the Delights thereof ariſe from the Concupiſcence of them, which Concupiſcence continually inſpireth them and alſo

produceth

produceth them, when no Fear operates to prevent it. So long as Evils remain in the Concupiſcences, and thence in the Delights of the Love of them, there is not any Faith, Charity, Piety, Worſhip, except only in Externals, which cauſe thoſe Virtues to appear before the World as if they exiſted, but yet do not exiſt: They may therefore be compared to Waters flowing from an impure Fountain, which cannot be drunk. So long as Man is ſuch, that he thinketh of Heaven and of God from Religion, and Nothing of Evils as Sins, he is ſtill in his firſt State: But he cometh into the ſecond State, or State of Reformation, when he beginneth to think that there is ſuch a Thing as Sin, and more ſo when he thinketh that this or that is a Sin, and when he exploreth it a little in himſelf, and willeth it not. *The third State of Man, which is a State of Regeneration*, is a Taking up and Continuation of the prior State, and beginneth when Man deſiſteth from Evils as Sins, and proceedeth as he ſhunneth them, and is perfected as he fighteth againſt them, and in this Caſe as Man overcometh from the Lord, he is regenerated. With the regenerate Man the Order of Life is inverted, and from natural he is made ſpiritual; for the natural Principle ſeparated from the ſpiritual is contrary to Order, and the ſpiritual Principle is according to Order; wherefore a regenerate Man acteth from Charity, and maketh that the Principle of his Faith, which is the Principle of his Charity. But ſtill he is made no more ſpiritual, than in Proportion as he is in Truths; for every Man is regenerated by Truths, and by a Life according to them; for by Truths he knoweth Life, and by Life he doeth Truths;

Truths; thus he conjoineth Goodneſs and Truth, which is the ſpiritual Marriage, in which is Heaven.

85. The Ground and Reaſon why Man is reformed and regenerated by thoſe two Faculties, which are called Rationality and Liberty, and that without them he cannot be reformed and regenerated, is, becauſe by Rationality he can underſtand and know what Evil is, and what Good is, and thence what is falſe and what is true; and by Liberty he can will that which he underſtandeth and knoweth: But ſo long as the Delight of the Love of Evil reigneth, he cannot freely will what is good and true, and make them Principles of his Reaſon, wherefore he cannot appropriate them to himſelf; for, as was ſhewn above, the Things which a Man doeth from Liberty according to Reaſon, are appropriated to him as his own, and unleſs they are appropriated as his own, Man is not reformed and regenerated; and then firſt he acteth from the Delight of the Love of Goodneſs and Truth, when the Delight of the Love of Evil and Falſe is removed; for two Delights of Love oppoſite to each other are not given at the ſame Time; to act from the Delight of Love, is to act from Liberty, and foraſmuch as the Reaſon favoureth the Love, it is alſo to act according to Reaſon.

86. Foraſmuch as Man, as well he who is wicked as he who is good, hath Rationality and Liberty, a wicked as well as a good Man can underſtand Truth and do Good, but a wicked Man cannot do ſo from Liberty according to Reaſon, whereas a good Man can, becauſe a wicked Man is in the Delight of the Love of Evil, but a good Man is in the Delight of

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the Love of Good ; wherefore the Truth which a wicked Man underſtandeth, and the Good which he doeth, are not appropriated to him, but they are appropriated to a good Man ; and without Appropriation as his own, Reformation and Regeneration are not given, for Evils with Falſes are with the Wicked as it were in the Centre, and Goods with Truths in the Circumference ; but Goods with Truths with the Good are in the Centre, and Evils with Falſes in the Circumference ; and in both Caſes the Things which are of the Centre diffuſe themſelves to the Circumference, as Heat from Fire in the Centre, and Cold from Ice in the Centre ; thus Good in the Circumference with the Wicked is defiled by the Evils of the Centre, and Evils in the Circumference with the Good are rendered mild by the Goods of the Centre ; and this is the Reaſon, why Evils do not condemn a regenerate Man, and Goods do not ſave an unregenerate Man.

87. V. *That Man, by Means of thoſe two Faculties, can be ſo far reformed and regenerated, as he can by them be led to acknowledge, that all the Truth and all the Good, which he thinketh and doeth, is from the Lord, and not from himſelf.* What Reformation is, and what Regeneration, was ſaid above ; alſo that Man, by thoſe two Faculties, Rationality and Liberty, is reformed and regenerated : And whereas this is effected by thoſe Faculties, it may be expedient to ſay Something more concerning them. Man by Virtue of Rationality hath Power to underſtand, and by Virtue of Liberty Power to will, both as from himſelf ; but the Power of willing Good from Liberty, and thence of doing it according to Reaſon,

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no one hath but the Regenerate: A wicked Man from Liberty can only will Evil, and do it according to his Thought, which by Confirmations he maketh as it were of Reaſon; for Evil can be confirmed alike as Good, but Evil by Fallacies and Appearances, which, when they are confirmed, become Falſes, and when Evil is confirmed, it appeareth as of Reaſon.

88. Every one, who hath any Thought from interior Underſtanding, may ſee, that the Power of willing *(poſſe velle)* and the Power of underſtanding, is not from Man, but from Him who hath Power itſelf *(ipſum Poſſe)*, that is, who hath Power in its Eſſence: Conſider only, whence is Power [Ability, or to be able]? Is it not from Him who hath it in his own eſſential Power, that is, who hath it in Himſelf, and conſequently from Himſelf? Wherefore Power in itſelf is Divine. To all Power there muſt be Leave *(Copia)*, which is to be given, and thus a Determination from what is interior and ſuperior to Self; the Eye cannot ſee from itſelf, nor the Ear hear from itſelf, neither can the Mouth ſpeak from itſelf, nor the Hands act from themſelves; there muſt be Leave given, and thence Determination from the Mind; neither can the Mind think and will this or that from itſelf, unleſs there be Something interior or ſuperior which determines the Mind to it; it is the ſame with the Power of underſtanding and the Power of willing, theſe cannot be given by any other than by Him who in Himſelf can will and can underſtand. From which Conſiderations it is evident, that thoſe two Faculties, which are called Rationality and Liberty, are from the Lord,

Lord, and not from Man; and forasmuch as they are from the Lord, it follows, that Man willeth Nothing from himself, and understandeth Nothing from himself, but only as it were from himself. That this is the Case, every one may confirm in himself, who knoweth and believeth, that the Will of all Good, and the Understanding of all Truth, is from the Lord, and not from Man. That *Man cannot take any Thing from himself, and cannot do any Thing from himself*, the Word teacheth in John, Chap. iii. 27. Chap. xv. 5.

89. Now forasmuch as all Volition is from Love, and all Understanding is from Wisdom, it follows, that to be able to will, or in other Words, the Power of willing, is from the Divine Love, and to be able to understand, or in other Words, the Power of understanding, is from the Divine Wisdom, therefore both from the Lord, who is Divine Love itself and Divine Wisdom itself. Hence it follows, that to act from Liberty according to Reason, is from no other Source. Every one acteth according to Liberty, because Liberty like Love cannot be separated from Volition; but in Man there is given interior Volition or interior Will, and exterior Volition or exterior Will, and he can act according to the exterior, and at the same Time not according to the interior; in this Case he acts the Hypocrite and Flatterer; and yet exterior Volition is from Liberty, because it is from the Love of appearing otherwise than he is, or from the Love of some Evil which from the Love of his interior Will he intendeth; but, as was said above, a wicked Man cannot from Liberty according to his Reason do

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any Thing but Evil, for he cannot from Liberty according to Reaſon do Good; he can indeed do Good, but not from interior Liberty, which is his proper Liberty, from which his exterior Liberty deriveth this Property, that it is not Good.

90. It is ſaid that man can be reformed and regenerated, in Proportion as by the above two Faculties he can be led to acknowledge that all the Good and all the Truth which he thinketh and doeth, is from the Lord, and not from himſelf: The Reaſon why Man cannot acknowledge this but by thoſe two Faculties, is, becauſe thoſe two Faculties are from the Lord, and they are of the Lord in Man, as is evident from what hath been ſaid above; wherefore it follows, that Man cannot do this from himſelf, but from the Lord; but ſtill he can do it as it were from himſelf, this the Lord giveth to every one: Let it be ſuppoſed that he believeth from himſelf, ſtill when he becometh wiſe, he will acknowledge that it is not from himſelf, otherwiſe the Truth which he thinketh, and the Good which he doeth, is not true and good in itſelf, for the Man is in them, and not the Lord in them, and Good in which a Man is, if it be for the Sake of Salvation, is meritorious Good, but Good in which the Lord is, is not meritorious.

91. But that the Acknowledgment of the Lord, and the Acknowledgment that all Good and all Truth is from Him, cauſeth Man to be reformed and regenerated, is what few can ſee with the Underſtanding, for it may be thought, of what Conſequence is that Acknowledgment, ſeeing the Lord is omnipotent, and willeth the Salvation of all, and thence can and will effect it, if ſo be he be moved

to Compaſſion? But to think thus is not from the Lord, therefore neither is it from the interior Light of the Underſtanding, that is, from any Illumination; wherefore what Acknowledgment operateth, we ſhall here briefly explain. In the ſpiritual World, where Spaces are only Appearances, Wiſdom produceth Preſence, and Love produceth Conjunction; and *vice verſa*: There is given an Acknowledgment of the Lord from Wiſdom, and there is given an Acknowledgment of the Lord from Love; the Acknowledgment of the Lord from Wiſdom, which viewed in itſelf is only a Knowledge of him, is given from Doctrine, and the Acknowledgment of the Lord from Love is given from a Life according to Doctrine; the latter giveth Conjunction, but the former Preſence: This is the Reaſon, why they who reject Doctrine concerning the Lord, remove themſelves from him; and inaſmuch as they alſo reject Life, they ſeparate themſelves from him: Whereas they, who do not reject Doctrine, but Life, ſuch are preſent, yet ſeparated: They are like Friends, who converſe together, but do not mutually love each other; and they are like two, whereof the one ſpeaketh with the other as a Friend, but hateth him as an Enemy. That this is the Caſe, is alſo known from the common Idea, that he who teacheth well, and liveth well, is ſaved, but not he who teacheth well and liveth ill; alſo that he who doth not acknowledge God, cannot be ſaved. From this Conſideration it is evident, what Sort of a Religion it is, to think of the Lord from Faith, as it is called, and not to do any Thing from Charity; wherefore the Lord ſaith, "*Why call ye Me Lord, Lord, and do not*

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the Things which I ſay? Whoſoever cometh to Me, and heareth my Sayings, and doeth them, is like a Man which built an Houſe, and laid the Foundation on a Rock: But he that heareth, and doeth not, is like a Man that without a Foundation built an Houſe upon the Ground," Luke vi. 46 to 49.

92. VI. *That the Conjunction of the Lord with Man, and the reciprocal Conjunction of Man with the Lord, is effected by thoſe two Faculties.* Conjunction with the Lord and Regeneration are one, for in Proportion as any one is conjoined to the Lord, in the ſame Proportion he is regenerate: Wherefore all that is ſaid above of Regeneration may be ſaid of Conjunction, and what is here ſaid of Conjunction may be ſaid of Regeneration. That there is a Conjunction of the Lord with Man, and a reciprocal Conjunction of Man with the Lord, the Lord himſelf teacheth in John, "*Abide in Me, and I in you; whoſo abideth in Me, and I in him, the ſame beareth much Fruit,*" xv. 4, 5. "*In that Day ye ſhall know, that ye are in Me, and I in you,*" xiv. 20. Any one may ſee from Reaſon alone, that there is not any Conjunction of Minds, unleſs it be alſo reciprocal, and that reciprocation conjoineth; if one loveth another, and is not beloved in his Turn, in this Caſe, as the one approacheth, the other retireth; but if he is beloved in Return, then as one approacheth, the other alſo approacheth, and Conjunction is effected; for Love willeth to be beloved; this is inherent in it, and in Proportion as it is beloved again, in the ſame Proportion it is in itſelf and in its Delight. Hence it is evident, that if the Lord only loveth Man, and were not in his Turn to be beloved by Man, the Lord would

would approach, and Man would retire; thus the Lord would continually will to meet Man, and to enter in to him, and Man would turn himself away and depart; with those who are in Hell, this is the Case, but with those who are in Heaven, there is a mutual Conjunction. Forasmuch as the Lord willeth Conjunction with Man, for the Sake of his Salvation, he provideth also that in Man there should be Reciprocation or a reciprocal Principle; the reciprocal Principle in Man is, that the Good which he willeth and doeth from Liberty, and the Truth which he thinketh and speaketh from that Will according to Reason, should appear to him as being from himself; and that that Good in his Will and that that Truth in his Understanding, should appear as his own; yea, they appear to Man as from himself, and as his, altogether as if they were his own, there is no Difference; attend only and consider, whether a Man with any one of his Senses perceiveth otherwise; of that Appearance as if from himself, see above, n. 74 to 77; and of Appropriation as his own, n. 78 to 81: The only Difference is, that Man ought to acknowledge, that he doth not do Good and think Truth from himself, but from the Lord; and consequently that the Good which he doeth, and the Truth which he thinketh, is not his own: To think thus from some Degree of Love in the Will, because it is the Truth, effecteth Conjunction; for thus Man looketh to the Lord, and the Lord looketh to Man.

93. What the Difference is between those, who believe all Good to be from the Lord, and those who believe Good to be from themselves, it hath been

been given both to hear and to ſee in the ſpiritual World: They who believe Good to be from the Lord, turn their Faces to him, and receive the Delight and Bleſſedneſs of Good; but they who believe Good to be from themſelves, look to themſelves, and think with themſelves that they have deſerved it; and foraſmuch as they look to themſelves, they cannot but perceive the Delight of their own Good, which is not the Delight of Good, but the Delight of Evil; for the Proprium of Man is Evil, and the Delight of Evil perceived as Good is Hell. They who have done Good, and thought it was from themſelves, if they do not after Death receive this Truth, that all Good is from the Lord, mix with infernal Genii, and at length act as one with them; whereas they who receive the above Truth, are reformed; but no others receive it, except thoſe who have reſpected God in their Life: To reſpect or look up to God in their Life, is Nothing elſe but to ſhun Evils as Sins.

94. Conjunction of the Lord with Man, and reciprocal Conjunction of Man with the Lord, is effected by Man's loving his Neighbour as himſelf, and loving the Lord above all Things: To love his Neighbour as himſelf, is Nothing elſe but not to act inſincerely and unjuſtly with him, not to hate him and burn with Revenge againſt him, not to blaſpheme and defame him, not to commit Adultery with his Wife, and not to do other ſuch like Things againſt him: Who cannot ſee, that they who do ſuch Things, do not love their Neighbour as themſelves? but they who do not do ſuch Things, becauſe they are Evils againſt their Neighbour, the

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ſame deal ſincerely, juſtly, friendly, and faithfully with their Neighbour, and foraſmuch as the Lord doeth in like Manner, a reciprocal Conjunction is effected; and when Conjunction is reciprocal, then whatſoever Man doeth to his Neighbour, he doeth from the Lord, and whatſoever Man doeth from the Lord is Good; and then his Neighbour is not to him the mere Perſon, but Good in the Perſon. To love the Lord above all Things, is Nothing elſe, but not to do Evil to the Word, becauſe in the Word the Lord is, nor to do Evil to the holy Things of the Church, becauſe in the holy Things of the Church the Lord is, nor to do Evil to the Soul of any one, becauſe the Soul of every one is in the Hand of the Lord; they who ſhun theſe Evils as enormous Sins, the ſame love the Lord above all Things; but this no others can do, except ſuch as love their Neighbour as themſelves, for Love to the Lord and neighbourly Love are conjoined together.

95. Foraſmuch as there is a Conjunction of the Lord with Man, and of Man with the Lord, therefore there are two Tables of the Law, one for the Lord, and the other for Man: In Proportion as Man, as from himſelf, doeth the Laws of his own Table, in the ſame Proportion the Lord giveth him to do the Laws of his Table: But the Man who doth not do the Laws of his own Table, which all relate to the Love of his Neighbour, cannot do the Laws of the Lord's Table, which all relate to the Love of the Lord: How can a Murderer, a Thief, an Adulterer, and a falſe Witneſs, love the Lord? Doth not Reaſon dictate, that to be ſuch, and to love the Lord, is contradictory? Is not the Devil ſuch a one,

one, and can he do otherwiſe than hate the Lord? But when Man turneth away from Murders, Adulteries, Thefts, and falſe Teſtimony, as infernal, then he can love the Lord, for then he turneth his Face from the Devil to the Lord, and when he turneth his Face to the Lord, Love and Wiſdom is given him, theſe Principles entering into a Man by his Face, and not by the hinder Part of his Head. Inaſmuch as in this and in no other Manner Conjunction with the Lord is effected, therefore thoſe two Tables are called the Covenant, and a Covenant is between two.

96. VII. *That the Lord preſerveth thoſe two Faculties in Man inviolable, and as it were ſacred, in every Progreſſion of his Divine Providence.* The Reaſons are, becauſe Man, without thoſe two Faculties, would not have Underſtanding and Will, and therefore would not be Man; alſo, becauſe Man, without thoſe two Faculties, could not be conjoined to the Lord, and therefore could not be reformed and regenerated; and further, becauſe Man, without thoſe two Faculties, would not have Immortality and eternal Life. That this is the Caſe, may indeed be ſeen, from the Knowledge of what Liberty and Rationality are, (which are thoſe two Faculties,) which was ſhewn in the foregoing Pages; but it cannot be ſeen clearly, unleſs each Reaſon be preſented to the View as a Concluſion, wherefore it may be expedient to illuſtrate each. *That Man without thoſe two Faculties would not have Will and Underſtanding, and therefore would not be Man;* for Man hath Will from no other Source than from the Power of willing freely as from himſelf; and

freely

freely to will, as from himſelf, is from the Faculty continually given him by the Lord, which is called Liberty; and Man hath Underſtanding from no other Source than from the Power he hath, as of himſelf, to underſtand whether a Thing be of Reaſon or not; and to underſtand whether it be of Reaſon or not, is from that other Faculty continually given him by the Lord, which is called Rationality. Theſe Faculties join themſelves together in Man like the Will and the Underſtanding; as for Inſtance, becauſe Man can will, he can alſo underſtand, for Volition is not given without Underſtanding, Underſtanding being its Conſort or Companion, without which it cannot be; wherefore with the Faculty, which is called Liberty, is given the Faculty which is called Rationality; and further, if you take away Volition from Underſtanding, you underſtand Nothing, and in Proportion as you will, in the ſame Proportion you can underſtand, provided there be at Hand and at the ſame Time are opened thoſe Aſſiſtances, which are called Knowledges, for theſe are like Inſtruments in the Hands of Artificers: It is ſaid that in Proportion as you will, you can underſtand, that is, in Proportion as you love to underſtand, for Will and Love act as one; this indeed appears as a Paradox, but it appears ſo to thoſe only who do not love to underſtand, and therefore will not, and they who will not, ſay they cannot: But who they are that cannot underſtand, and who they that can with Difficulty underſtand, will be ſhewn in the following Article. Without Confirmation it is evident, that if Man had not Will from the Faculty which is called Liberty,

erty, and Underſtanding from the Faculty which is called Rationality, he would not be Man. Beaſts have not theſe Faculties; it appears as if Beaſts could alſo will, and could underſtand, but they cannot; it is natural Affection, which in itſelf is Deſire (*Cupido,*) with its concomitant Science, which alone leadeth and prompteth them to do what they do: There is indeed a civil and moral Principle in their Science, but they are not above Science, becauſe they have no ſpiritual Principle, which giveth to perceive the moral Principle, and thence to think it analytically: They can indeed be taught to do any Thing, but this is only the natural Principle, which addeth itſelf to their Science, and at the ſame Time to their Affection, and is re-produced either by Sight or by Hearing, but is never made a Principle of Thought, and ſtill leſs of Reaſon in them: Something on this Subject may be ſeen above, n. 74. *That Man without thoſe two Faculties could not be conjoined to the Lord, and therefore could not be reformed and regenerated*, was ſhewn above; for the Lord reſideth in thoſe two Faculties in Men, as well in the wicked as in the good, and by them he joineth himſelf to every Man: Hence it is, that a wicked Man, as well as a good Man, can underſtand, and hence a wicked Man hath in his Power the Will of Good and the Underſtanding of Truth, and the Reaſon why they are not in Act, is from the Abuſe of thoſe Faculties. The true Ground and Cauſe why the Lord, reſideth in thoſe Faculties in every Man, is from the Influx of the Will of the Lord, in that he willeth to be received by Man, and to make his Abode with him, and to give him

the Felicities of eternal Life ; theſe Things are of the Will of the Lord, becauſe they are of his Divine Love. It is this Will of the Lord, which cauſeth it to appear in Man as of himſelf that he thinketh, ſpeaketh, willeth, and acteth. That the Influx of the Will of the Lord hath this Operation, may be confirmed by many Particulars from the ſpiritual World ; for ſometimes the Lord filleth an Angel with his Divine Principle, ſo that the Angel knoweth no other than that he is the Lord ; in this Manner were thoſe Angels filled, who were ſeen by Abraham, Hagar, and Gideon, who therefore called themſelves Jehovah, of which Mention is made in the Word : So alſo can one Spirit be filled by another, until he doth not know but that he is the other, as hath often been ſeen by me : Moreover it is known in Heaven, that the Lord operateth all Things by Volition *(per Velle,)* and that what he willeth is done. Hence it is evident, that thoſe two Faculties are the Means, by which the Lord conjoineth himſelf to Man, and by which he cauſeth Man to be reciprocally conjoined to him. But how Man by thoſe two Faculties is reciprocally conjoined, conſequently how by them he is reformed and regenerated, was ſaid above, and more will be ſaid of it below. *That Man without thoſe two Faculties would not have Immortality and Eternal Life*, follows from what hath juſt been ſaid, that by them there is effected Conjunction with the Lord, and alſo Reformation and Regeneration ; by Conjunction Man hath Immortality, and by Reformation and Regeneration eternal Life : And foraſmuch as by thoſe Faculties there is a Conjunction of the Lord with

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every Man, as well the Wicked as the Good, as was ſaid above, therefore every Man hath Immortality ; but he alone hath eternal Life, that is, the Life of Heaven, in whom there is a reciprocal Conjunction from Intimates [inmoſt Parts] to Ultimates. Hence may be ſeen the Reaſons, why the Lord preſerveth thoſe two Faculties in Man inviolable, and as it were ſacred, in every Progreſſion of his Divine Providence.

97. VIII. *That therefore it is of the Divine Providence, that Man ſhould act from Liberty according to Reaſon.* To act from a free Principle according to Reaſon, and to act from Liberty and Rationality, is the ſame Thing, as alſo to act from the Will and the Underſtanding ; but it is one Thing to act from a free Principle according to Reaſon, or from Liberty and Rationality, and another to act from eſſential Freedom according to eſſential Reaſon, or from eſſential Liberty and eſſential Rationality ; becauſe the Man who doeth Evil from the Love of Evil, and confirms it in himſelf, the ſame acteth indeed from Liberty according to Reaſon, but nevertheleſs his Liberty in itſelf is not Liberty, or not eſſential Liberty, but it is infernal Liberty, which in itſelf is Slavery, and his Reaſon in itſelf is not Reaſon, but it is either ſpurious or falſe Reaſon, or Reaſon only appearing ſuch from Confirmations : But ſtill both are of the Divine Providence ; for if the free Power of willing Evil, and of making it as it were a Principle of Reaſon by Confirmations, were taken away from the natural Man, Liberty and Rationality would periſh, and at the ſame Time the Will and the Underſtanding, and it would not be poſſible for

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him to be withdrawn from Evils, and reformed, nor conſequently to be conjoined to the Lord, and live to Eternity: Wherefore the Lord guardeth Liberty in Man, as Man guardeth the Apple of his Eye. But ſtill the Lord by Liberty continually withdraweth Man from Evils, and in Proportion as by Liberty he can withdraw him, in the ſame Proportion by Liberty he implanteth Goods: thus ſucceſſively in Place of infernal Liberty he inveſts him with celeſtial Liberty.

98. It was ſaid above, that every Man hath a Faculty of willing, which is called Liberty, and a Faculty of underſtanding, which is called Rationality; it is, however, well to be attended to, that theſe Faculties are as it were inherent in Man, for the eſſential Human Principle reſides in them: But, as was obſerved above, it is one Thing to act from Liberty according to Reaſon, and another to act from eſſential Liberty according to eſſential Reaſon: No others act from eſſential Liberty according to eſſential Reaſon, but they who have ſuffered themſelves to be regenerated by the Lord; the reſt act from Liberty according to their Thought, which they make like unto Reaſon. Nevertheleſs, every Man, unleſs he be born an Idiot, or extremely ſtupid, may attain to eſſential Reaſon, and thereby to eſſential Liberty; the Cauſes why he doth not attain thereto are ſeveral, as will be ſhewn in what follows: We ſhall here only point out to whom eſſential Freedom, or eſſential Liberty, and at the ſame Time eſſential Reaſon, or eſſential Rationality, cannot be given, and to whom they are given with Difficulty. Eſſential Liberty and eſſential Rationality cannot be given to

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thoſe who are born Idiots; nor to thoſe who afterwards become Idiots, ſo long as they remain ſuch. Eſſential Liberty and eſſential Rationality cannot be given to ſuch as are born ſtupid and ſilly, nor to ſome who become ſuch from the Torpor of Idleneſs, or from Sickneſs, which perverteth or entirely cloſeth the Interiors of the Mind, or from the Love of a beaſtly Life. Neither can eſſential Liberty and eſſential Rationality be given to thoſe in the Chriſtian World, who altogether deny the Lord's Divinity, and the Sanctity of the Word, and have kept this Negation confirmed in themſelves to the End of Life; for this is underſtood by the Sin againſt the Holy Ghoſt, which is not forgiven in this World, nor in that which is to come, Matth. xii. 31, 32. Neither can eſſential Liberty and eſſential Rationality be given in thoſe, who attribute all Things to Nature, and Nothing to the Divine Principle, and have made this a Part of their Faith by Reaſonings from viſible Objects; for all ſuch are Atheiſts. Eſſential Liberty and eſſential Rationality are given with Difficulty in thoſe who have confirmed themſelves much in Falſes of Religion; becauſe the Confirmer of what is Falſe is the Denier of Truth: But they who have not ſo confirmed themſelves, may attain to true Liberty and Rationality, of whatſoever Religion they may be; on which Subject ſee what is adduced in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 91 to 97. Infants and Children cannot come into eſſential Liberty and eſſential Rationality, before they grow up *(ætate adoleſcunt;)* becauſe the Interiors of the Mind in Man are ſucceſſively opened;

ed; in the mean Time they are like Seeds in unripe Fruit, which cannot germinate in the Ground.

99. It was ſaid, that eſſential Liberty and eſſential Rationality cannot be given in thoſe who have denied the Lord's Divinity, and the Sanctity of the Word; neither in thoſe who have confirmed themſelves for Nature againſt the Divine Principle; and hardly in thoſe who have much confirmed themſelves in Falſes of Religion: But ſtill, theſe have not loſt thoſe Faculties themſelves: I have heard Atheiſts, who were become Devils and Satans, who underſtood Arcana of Wiſdom as well as Angels, yet only when they heard them from others; but when they returned into their own Thoughts, they did not underſtand them; the Reaſon was, becauſe they would not; but it was ſhewn them, that they alſo could will to underſtand them, if the Love and conſequent Delight of Evil did not prevent them; this alſo they underſtood, when they heard it, yea they affirmed that they could, and were able, but that they did not will to be able, becauſe thereby they would not be able to will what they did will, which was Evil from the Delight of the Concupiſcence thereof: Such wonderful Things in the ſpiritual World have I often heard; from which I was fully confirmed, that every Man hath Liberty and Rationality; and that every one may come into eſſential Liberty and eſſential Rationality, if he ſhunneth Evils as Sins. But the Adult, who doth not come into eſſential Liberty and eſſential Rationality in the World, can never come into them after Death, for then the State of his Life remaineth to Eternity, ſuch as it had been in the World.

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That it is a Law of the Divine Providence, that Man as from himself should remove Evils as Sins in the external Man, and that thus and no otherwise the Lord can remove Evils in the internal Man, and then at the same Time in the external.

100. EVERY one may see from Reason alone, that the Lord, who is Good itself and Truth itself, cannot enter into Man, unless Evils and Falses in him are removed, for Evil is opposite to Good, and what is False is opposite to what is True; and two Opposites never can be mixed, but when one approacheth the other, a Combat ensues, which continueth until one giveth Place to the other, and that which giveth Place departeth, and the other succeedeth. In such Opposition are Heaven and Hell, or the Lord and the Devil: Can any one think from Reason, that the Lord can enter where the Devil reigneth; or that Heaven can be where Hell is? Who doth not see, by Virtue of the Rationality given to every Man of sound Mind, that, in Order that the Lord may enter, the Devil is to be cast out, or that Heaven may enter, Hell is to be removed? This Opposition is meant by the Words of Abraham out of Heaven to the rich Man in Hell, "*Between us and you there is a great Gulph fixed, that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence,*"

thence," Luke xvi. 26. Evil itſelf is Hell, and Good itſelf is Heaven, or what is the ſame, Evil itſelf is the Devil, and Good itſelf is the Lord, and a Man, in whom Evil reigneth, is a Hell in its leaſt Form, and a Man in whom Good reigneth, is a Heaven in its leaſt Form: This being the Caſe, how can Heaven enter into Hell, when between them ſo great a Gulph is fixed, that there is no paſſing from the one to the other? Hence it follows, that Hell is entirely to be removed, that the Lord may be able to enter with Heaven.

101. But many, eſpecially they who have confirmed themſelves in Faith ſeparate from Charity, do not know that they are in Hell, when they are in Evils, and do not indeed know what Evils are, by Reaſon that they think Nothing of them; ſaying, that they are not under the Yoke of the Law, and therefore that the Law doth not condemn them; alſo, that whereas they cannot contribute any Thing to their own Salvation, they cannot remove any Evil from themſelves; and moreover, that they cannot do any Good from themſelves: Theſe are they, who omit to think of Evil, and becauſe they omit to think of it, they are continually in it. That theſe are they who are meant by the Goats ſpoken of in Matthew, may be ſeen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 61 to 68, of whom it is ſaid, Verſe 41 of Chap. xxv. "*Depart from Me, ye curſed, into everlaſting Fire prepared for the Devil and his Angels.*" For they who think Nothing of Evils in themſelves, that is, who do not explore themſelves, and afterwards deſiſt from them, cannot but be ignorant what Evil is,

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and then love it from the Delight thereof; for he who doth not know what is Evil, the ſame loveth it, and he who omitteth to think of it, the ſame is continually in it, being like a blind Man who doth not ſee; for the Thought ſeeth Good and Evil, as the Eye ſeeth what is beautiful and unbeautiful; and he is in Evil, as well who thinketh and willeth it, as he who believeth Evil doth not appear before God, and that it is forgiven if it appeareth, for thus he thinketh that he is without Evil: If ſuch Perſons abſtain from doing Evils, they do not abſtain becauſe they are Sins againſt God, but becauſe they are afraid of the Laws and of their Reputation; nevertheleſs they do Evils in their Spirit, for it is the Spirit of Man which thinketh and willeth, wherefore that which a Man thinketh in his Spirit in the World, the ſame he doeth after his Departure out of the World, when he becomes a Spirit. In the ſpiritual World, into which every Man cometh after Death, it is not aſked what has your Faith been, nor what your Doctrine, but what hath your Life been; thus the Inquiry is concerning the Nature and Quality of the Life; for it is known that ſuch as any one's Life is, ſuch is his Faith, yea ſuch his Doctrine; inaſmuch as the Life formeth to itſelf Doctrine, and formeth to itſelf Faith.

102. From what hath juſt been ſaid it may appear, that it is a Law of the Divine Providence, that Evils be removed by Man, for without the Removal of them the Lord cannot be conjoined to Man, and lead him from Self into Heaven. But foraſmuch as it is not known, that Man ought as from himſelf to remove Evils in the external Man, and that unleſs

Man doeth this as from himſelf, the Lord cannot remove Evils in him in the internal Man, therefore we ſhall proceed to exhibit this to the View of Reaſon in its Light, in the following Order. I. That every Man hath an External and an Internal Principle of Thought. II. That the External Principle of the Thought of Man is in itſelf ſuch as its Internal is. III. That the Internal Principle cannot be purified from the Concupiſcences of Evil, ſo long as Evils in the External Man are not removed, becauſe they obſtruct. IV. That Evils in the External Man cannot be removed by the Lord, but by Means of Man. V. That therefore Man ought to remove Evils from the External Man as from himſelf. VI. That the Lord then purifieth Man from the Concupiſcences of Evil in the Internal Man, and from the Evils themſelves in the External. VII. That it is the Continuum [continual Endeavour] of the Divine Providence of the Lord, to join Man to Himſelf, and Himſelf to Man, that he may be able to give him the Felicities of eternal Life; which cannot be done, but in Proportion as Evils with their Concupiſcences are removed.

103. I. *That every Man hath an external and an internal Principle of Thought.* By the external and internal Principle of Thought is here underſtood the ſame as by the external and internal Man, which means Nothing elſe but the External and the Internal of the Will and Underſtanding, for the Will and Underſtanding make the Man; and foraſmuch as theſe two manifeſt themſelves in the Thoughts, it is called the external and internal Principle of Thought; now whereas it is not the Body of Man,

but

but his Spirit which willeth and underſtandeth, and thence thinketh, it follows, that this external and internal Principle is the External and Internal of the Spirit of Man. Bodily Action, whether exerted in Speech or in Work, is only an Effect from the Internal and External of Man's Spirit, for the Body is only Obedience.

104. That every Man in an advanced Age hath an external and an internal Principle of Thought, therefore an external and an internal Principle of Will and Underſtanding, or an External and an Internal of the Spirit, which is the ſame with the external and internal Man, is evident to every one, who attends to the Thoughts and Intentions of another from his Speech or Actions; and alſo to his own Thoughts and Intentions, when he is in Company, and when he is not; for any one may ſpeak in a friendly manner with another in external Thought, and yet be his Enemy in internal Thought; any one may ſpeak of Love towards his Neighbour, and of Love towards God, from external Thought and at the ſame Time from its Affection, when nevertheleſs in his internal Thought he maketh light of his Neighbour, and doth not fear God: Any one may alſo ſpeak of the Juſtice of civil Laws, of the Virtues of moral Life, and of the Things which relate to ſpiritual Doctrine and Life, from external Thought and Affection, and yet, when he is alone by himſelf, from internal Thought and its Affection, ſpeak againſt civil Laws, againſt moral Virtues, and againſt the Things which relate to ſpiritual Doctrine and Life; this is the Caſe with ſuch as are in the Concupiſcences of Evil, and ſtill wiſh to appear before

fore the World not to be in them. Moſt People alſo, whilſt they hear others ſpeaking, think with themſelves, do they think interiorly in themſelves, as they expreſs their Thoughts in their Speech? Are they to be believed, or not? What is it they intend? That Flatterers and Hypocrites have a double Thought, is known; for they can contain themſelves, and take Care that their interior Thought ſhall not be opened, and indeed can conceal it more and more interiorly, and as it were ſhut up the Door leſt it ſhould appear. That exterior Thought and interior Thought is given to Man, is evidently manifeſt from this Conſideration, that he can from his interior Thought ſee his exterior Thought, and alſo reflect upon it, and judge of it, whether it be evil or not evil: This Quality of his Mind Man deriveth from the two Faculties, which he hath from the Lord, called Liberty and Rationality; from which if he had not an external and an internal Principle of Thought, he could not perceive and ſee any Evil in himſelf, and be reformed; yea neither could he ſpeak, but only utter Sounds like a Beaſt.

105. The internal Principle of Thought is from the Life's Love and its Affections and conſequent Perceptions; the external Principle of Thought is from the Things which are in the Memory, and which are ſubſervient to the Life's Love for Confirmations, and for Means to attain its End. Man, from Infancy to Youth, is in the external Principle of Thought derived from the Affection of knowing, which then maketh his internal Principle; there tranſpireth alſo Something of Concupiſcence and

thence

thence of Inclination derived from the Life's Love connate from his Parents : But afterwards, as he liveth, his Life's Love is formed, whose Affections and consequent Perceptions make the internal Principle of his Thought, and from the Life's Love is produced the Love of Means, whose Delights, and the Sciences excited thence from the Memory, make the external Principle of his Thought.

106. II. *That the external Principle of the Thought of Man is in itself such as its Internal is.* That Man from Head to Foot is such as his Life's Love is, was shewn above : Here therefore it may be expedient to premise Something concerning the Life's Love, before we proceed to speak of the Affections, which, together with Perceptions, make the internal of Man, and of the Delights of the Affections, together with the Thoughts, which make his External. Loves are manifold, but there are two Loves like Lords and Kings, celestial Love and infernal Love ; celestial Love is Love to the Lord and neighbourly Love, and infernal Love is the Love of Self and of the World ; these Loves are opposite to each other, as Heaven and Hell ; for he who is in the Love of Self and of the World, willeth not Good to any one but himself, but he who is in Love to the Lord and in Love towards his Neighbour, the same willeth Good to all. These two Loves are the Life's Loves of Man, but with much Variety ; celestial Love is the Life's Love of those whom the Lord leadeth, and infernal Love is the Life's Love of those whom the Devil leadeth. But the Life's Love of any one cannot exist without Derivations, which are called Affections ; the Derivations of in-

fernal

fernal Love are Affections of Evil and of what is Falſe, properly called Concupiſcences; and the Derivations of celeſtial Love are Affections of Good and Truth, properly called Dilections. The Affections of infernal Love, which properly are Concupiſcences, are as many as there are Evils, and the Affections of celeſtial Love, which properly are Dilections, are as many as there are Goods. The Love dwelleth in its Affections, like a Lord in his Domain, or like a King in his Kingdom: Its Dominion and Kingdom is over the Things which appertain to the Mind, that is, which appertain to the Will and the Underſtanding of Man, and thence to his Body. The Life's Love of Man, by its Affections and the Perceptions thence derived, and by its Delights and the Thoughts thence derived, governeth the whole Man, the Internal of his Mind by its Affections and the Perceptions thence derived, and the External of his Mind by the Delights of its Affections and the Thoughts thence derived.

107. The Form of this Government may in ſome Meaſure be ſeen by Compariſons: Celeſtial Love, with the Affections of Good and Truth, and the Perceptions thence derived, and at the ſame Time with the Delights of theſe Affections and the Thoughts thence derived, may be compared to a Tree with beautiful Branches, Leaves, and Fruits; the Life's Love is that Tree, the Branches with the Leaves are the Affections of Good and Truth with their Perceptions, and the Fruits are the Delights of the Affections with their Thoughts. But infernal Love, with its Affections of Evil and of what is Falſe, which are Concupiſcences, and at the ſame Time

Time with the Delights of theſe Concupiſcences and the Thoughts thence derived, may be compared to a Spider and the Web which encompaſſeth it; the Love itſelf is the Spider, the Concupiſcences of Evil and what is Falſe are the retiform Threads neareſt to the Seat of the Spider; and the Delights of theſe Concupiſcences with deceitful Machinations are the more remote Threads, where Flies are caught, entangled, and devoured.

108. From theſe Compariſons may indeed be ſeen the Conjunction of all Things of the Will and Underſtanding, or of the Mind of Man, with his Life's Love, but yet not rationally: This Conjunction may be ſeen rationally thus: There are every where three Things together which make one, which are called End, Cauſe, and Effect; the Life's Love in Man is the End, the Affections with their Perceptions are the Cauſe, and the Delights of the Affections with their Thoughts are the Effect; for in like Manner as the End by the Cauſe cometh into Effect, ſo alſo Love by its Affections cometh to its Delights, and by its Perceptions to its Thoughts: Effects themſelves are in the Delights of the Mind and their Thoughts, when the Delights are of the Will and the Thoughts are of the Underſtanding thence derived, conſequently when there is a full Conſent therein; Effects are in this Caſe Effects of his Spirit, which, although they do not come into bodily Action, are ſtill as it were in Act, when there is Conſent; they are alſo then together in the Body, and dwell there with his Life's Love, and breathe after Action, which is produced when Nothing hindereth: Such are the Concupiſcences of Evil, and

Evils

Evils themſelves, in thoſe, who make Evils allowable in their Spirit. Now as the End joineth itſelf with the Cauſe, and by the Cauſe with the Effect, ſo the Life's Love joineth itſelf with the internal Principle of Thought, and by that with its external; hence it is evident, that the external Principle of the Thought of Man in itſelf is ſuch as its internal is; for the End infuſeth all it hath into the Cauſe, and through the Cauſe into the Effect, there being Nothing eſſential in the Effect, but what is in the Cauſe, and through the Cauſe in the End; and foraſmuch as the End is thus the very eſſential Principle which entereth the Cauſe and the Effect, therefore the Cauſe and Effect are called the middle End and the ultimate End.

109. It appears ſometimes as if the external Principle of the Thought of Man was not in itſelf ſuch as its internal is; but this cometh to paſs, becauſe the Life's Love, with its Internals about it, placeth a Subſtitute below itſelf, which is called the Love of Means, and enjoineth it to take Heed and guard leſt any Thing of its Concupiſcences ſhould appear; wherefore that Subſtitute (or Deputy) from the Craftineſs of its Prince, which is the Life's Love, ſpeaketh and acteth according to the civil Inſtitutions of the Kingdom, according to the Morals of Reaſon, and according to the Spirituals of the Church, and indeed ſo cunningly and ingeniouſly, that no one ſeeth but they are ſuch as they ſpeak and act, and at length, by encompaſſing themſelves with a Veil, they ſcarcely know any otherwiſe themſelves: Such are all Hypocrites; and ſuch are Prieſts, who in their Hearts make light of their Neighbour,

Neighbour, and do not fear God, and yet preach of the Love of their Neighbour and the Love of God: Such are Judges, who judge under the Influence of Bribes and Friendships, when they pretend a Zeal for Juſtice, and ſpeak from Reaſon of Judgment: Such are Merchants, inſincere and fraudulent at Heart, when they act ſincerely for the Sake of Intereſt: And ſuch are Adulterers, when, from that Rationality which every Man is poſſeſſed of, they ſpeak of the Chaſtity of Marriage; and ſo in other Inſtances. But theſe ſame Perſons, if they ſtrip the Love of Means, the Subſtitute of their Life's Love, of the Garments of Purple and fine Linen, with which they had inveſted it, and clothe it in its domeſtic Dreſs, then they think, and ſometimes ſpeak with their moſt intimate Friends, who are in a ſimilar Life's Love, directly the contrary. It may be thought, that when they, from the Love of Means, have ſpoken ſo juſtly, ſincerely, and piouſly, then the Quality of their internal Thought was not in the External of their Thought, but ſtill it was therein, there being Hypocriſy and the Love of Self and of the World in thoſe, whoſe Cunning it is to ſeek Reputation for the Sake of Honour or Intereſt to the laſt Appearance: This Quality of the internal is in the external Principle of their Thought, when they ſo ſpeak and act.

110. But in thoſe who are in celeſtial Love, the internal and external Principle of Thought, or the internal and external Man, act as one, when they ſpeak, nor do they know any Difference; their Life's Love, with its Affections of Good and their Perceptions of Truth, is like the Soul in whatever

they think, and thence ſpeak and do; if they are Prieſts, they preach from Love towards their Neighbour and the Love of God; if they are Judges, they judge from Juſtice itſelf; if they are Merchants, they act from Sincerity itſelf; if they are married Men, they love their Wives from Chaſtity itſelf, and ſo on. Their Life's Love alſo hath a Love of Means, as a Subſtitute, which it teacheth and leadeth to act from Prudence, and clothes it in Garments of Zeal for the Truths of Doctrine, and at the ſame Time for the Goods of Life.

111. III. *That the internal Principle cannot be purified from the Concupiſcences of Evil, ſo long as Evils in the external Man are not removed, becauſe they obſtruct*, follows from what was ſaid above, that the external Principle of the Thought of Man is ſuch in itſelf as the Internal of his Thought is, and that they adhere together like that which is not only within another, but is alſo from the other, wherefore one of them cannot be ſeparated, unleſs the other be ſeparated at the ſame Time; ſo it is with every external Principle which is from an internal, and with every poſterior which is from a prior, and with every Effect which is from a Cauſe. Now foraſmuch as Concupiſcences, together with Craftineſs, make the internal Principle of Thought in the Wicked, and the Delights of Concupiſcences together with Machinations make the external Principle of Thought in them, and the latter are joined with the former in one, it follows, that the internal Principle cannot be purified from Concupiſcences, ſo long as Evils in the external Man are not removed. It is to be noted, that it is the internal Will of

Man

Man which is in Concupiſcences, and that it is his internal Underſtanding which is in Craftineſs, and that it is his external Will which is in the Delights of Concupiſcences, and his external Underſtanding which is in Machinations from Craftineſs: Every one may ſee that Concupiſcences and their Delights make one, alſo that Craftineſs and Machinations make one, and that theſe four are in one Series, and make together as it were one Bundle; from which Conſideration it is again evident, that the internal Principle, which conſiſteth of Concupiſcences, cannot be caſt out but by the Removal of the external, which conſiſteth of Evils. Concupiſcences by their Delights produce Evils, but when Evils are thought allowable, which is done by Conſent of the Will and Underſtanding, then the Delights and Evils make one; that Conſent is an Act, is well known; which is alſo what the Lord ſaith, "*If any one looketh at a Woman, to luſt after her, he hath already committed Adultery with her in his Heart,*" Matth. v. 28: It is the ſame with other Evils.

112. Hence then it may appear, that in Order to Man's being purified from the Concupiſcences of Evil, Evils are entirely to be removed from the external Man, for until this is done, there is no Exit given to Concupiſcences, and if an Exit (or Egreſs) is not given them, Concupiſcences remain within, and breathe forth Delights from themſelves, and ſo drive Man to Conſent, conſequently to Action: Concupiſcences enter the Body by the External of Thought, wherefore when there is Conſent in the External of Thought, they are immediately in the Body, the Delight which is felt being there: That

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ſuch as the Mind is, ſuch is the Body, conſequently the whole Man, may be ſeen in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, n. 362 to 370. This may be illuſtrated by Compariſons, and alſo by Examples: *By Compariſons* thus; Concupiſcences with their Delights may be compared to Fire, which the more it is kindled, the more it burneth; and the freer Extenſion it hath, the wider it ſpreadeth itſelf, until in a City it conſumeth its Houſes, and in a Wood its Trees; the Concupiſcences of Evil alſo in the Word are compared to Fire, and Evils proceeding from them to a Conflagration; the Concupiſcences of Evil with their Delights in the ſpiritual World appear alſo as Fires; infernal Fire is Nothing elſe. They may alſo be compared to Deluges and Inundations of Waters, when Mounds or Dykes are removed. They may alſo be compared to Gangrenes and Impoſthumes, which bring Death upon the Body, as they ſpread, or as they are not cured. *By Examples* it is clearly evident, that if Evils in the external Man are not removed, Concupiſcences with their Delights increaſe and become exuberant: A Thief, in Proportion as he ſtealeth, in the ſame Proportion hath the Concupiſcence of ſtealing, till at length he cannot deſiſt: The ſame is true of a fraudulent Perſon, in Proportion as he defraudeth: It is the ſame alſo with Hatred and Revenge, with Luxury and Intemperance, with Adultery and Blaſphemy; that the Love of Dominion Grounded in the Love of Self increaſeth in Proportion as it is given Way to, is well known; in like Manner the Love of poſſeſſing Goods grounded in the Love of the World;

World; it appears as if there was no Bound or End to them. From these Considerations it is evident, that in Proportion as Evils in the external Man are not removed, in the same Proportion the Concupiscences thereof abound; also in such Degree as Evils are given Way to, in the same Degree Concupiscences increase.

113. Man cannot perceive the Concupiscences of his own Evil; he perceiveth the Delights of them indeed, but he reflects little upon them, for Delights occupy the Thoughts, and take away Reflections; wherefore if he did not from some other Source know that they are Evils, he would call them Goods, and would perpetrate them from Liberty according to the Reason of his Thought; and and when he doeth this, he appropriates them to himself: In Proportion as he confirmeth them as allowable, in the same Proportion he enlargeth the Court of his reigning Love, which is his Life's Love; its Court is composed of Concupiscences, for they are as it were its Ministers and Guards, whereby it governeth the Exteriors which constitute its Kingdom; but such as the King is, such are his Ministers and Guards, and such is his Kingdom; if the King is a Devil, then his Ministers and Guards are Insanities, and the People of his Kingdom are Falses of all Kinds, which his Ministers, whom they call wise, although they are insane, by Reasonings from Fallacies and by Phantasies make to appear as Truths, and to be acknowledged as Truths. Can such a State of Man be changed otherwise than by removing Evils in the external Man, for so the Concupiscences also which adhere

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to Evils are removed; otherwiſe no Egreſs is afforded to Concupiſcences, for they are ſhut in, like a beſieged City, or an Ulcer ſkinned over.

114. IV. *That Evils in the external Man cannot be removed by the Lord but by Means of Man.* In all Chriſtian Churches this Doctrine is received, that Man, before he approacheth the holy Communion, is to examine himſelf, to ſee and acknowledge his Sins, and to repent, by deſiſting from them, and rejecting them becauſe they are from the Devil; and that otherwiſe his Sins are not forgiven, and that he is condemned: The Engliſh, although they are in the Doctrine of Faith alone, nevertheleſs in the Prayer at the holy Communion, openly teach Self-examination, the Acknowledgment and Confeſſion of Sins, Repentance, and a new Life, and threaten thoſe, who do not comply, in theſe Words, that otherwiſe *the Devil will enter into them as he did into Judas, and fill them with all Iniquity, and deſtroy them Body and Soul.* The Germans, Swedes, and Danes, who are alſo in the Doctrine of Faith alone, in the Prayer at the holy Communion teach the ſame, threatening alſo, that otherwiſe they will incur infernal Puniſhment, and eternal Damnation, by Reaſon of the Mixture of what is ſacred and profane: Theſe Things are read by the Prieſt with a loud Voice before thoſe who are about to receive the Lord's Supper, and are heard by them with a full Acknowledgment that it is ſo. Nevertheleſs the ſame Perſons, when they hear a Sermon the ſame Day on Faith alone, and then that the Law doth not condemn them, becauſe the Lord had fulfilled it for them, and that from themſelves they cannot

cannot do any Good but what is meritorious, and thus that Works have Nothing of Salvation in them, but Faith only, they return Home entirely forgetful of their former Confeſſion, and rejecting it, in Proportion as they think of the Sermon on Faith alone. Which Doctrine now is true, the latter or the former? (for two Things contrary to each other cannot both be true) that without an Examination, Knowledge, Acknowledgment, Confeſſion and Rejection of Sins, therefore without Repentance, there is no Remiſſion thereof, conſequently no Salvation but eternal Damnation? or that ſuch Things contribute Nothing to Salvation, becauſe full Satisfaction for all the Sins of Men was made by the Lord through the Paſſion of the Croſs for thoſe who are in Faith, and that they who are in Faith only with a Confidence that it is ſo, and in Confidence of the Imputation of the Lord's Merit, are without Sins, and that they appear before the Lord like thoſe who have their Faces clean waſhed? From the above it is evident, that the common Religion of all the Churches in the Chriſtian World is, that Man ought to examine himſelf, to ſee and acknowledge his Sins, and afterwards to deſiſt from them, and that otherwiſe there is no Salvation, but Condemnation. That this is moreover Divine Truth itſelf, is evident from thoſe Paſſages in the Word, where Man is commanded to repent, as from theſe, "*Jeſus ſaid, Bring forth Fruits worthy of* REPENTANCE, *now alſo the Axe is laid unto the Root of the Trees; every Tree therefore which bringeth not forth good Fruit ſhall be hewn down and caſt into the Fire,*" Luke iii. 8, 9. "*Jeſus ſaid, Except ye* REPENT,

PENT, *ye ſhall all periſh*," Luke xiii. 3, 5. "*Jeſus preached the Goſpel of the Kingdom of God*; REPENT *ye, and believe the Goſpel*," Mark i. 14, 15. "*Jeſus ſent forth his Diſciples, who went out and preached that Men ſhould* REPENT," Mark vi. 12. "*Jeſus ſaid unto the Apoſtles, that they ſhould preach* REPENTANCE AND REMISSION OF SINS TO ALL NATIONS," Luke xxiv. 47. "*John did preach the Baptiſm of* REPENTANCE FOR THE REMISSION OF SINS," Mark i. 4. Luke iii. 3. Think on this Subject alſo from ſome Degree of Underſtanding, and if you have any Religion, you will ſee, that Repentance from Sins is the Way to Heaven, and that Faith ſeparate from Repentance is not Faith, and that they who are not in Faith in Conſequence of not being in Repentance, are in the Way to Hell.

115. They who are in Faith ſeparate from Charity, and have confirmed themſelves therein from the Saying of Paul to the Romans, "*That Man is juſtified by Faith without the Works of the Law*," iii. 28, adore this Saying like thoſe who adore the Sun, and become like thoſe who fix their Eyes ſteadily upon the Sun, whereby the Sight becoming dim, doth not ſee any Thing in the Midſt of Light; for they do not ſee what is underſtood there by Works of the Law, that they are the Rituals which are deſcribed by Moſes in his Books, which are every where there called the Law, and not the Commandments of the Decalogue; therefore leſt the Commandments of the Decalogue ſhould not be underſtood, he explaineth it by ſaying, "*Do we then make void the Law by Faith? God forbid; yea we eſtabliſh the Law*," Verſe 31, of the ſame Chapter. They, who from

from the above Saying have confirmed themſelves in Faith ſeparate from Charity, by looking at that Paſſage as at the Sun, do not ſee where Paul enumerates the Laws of Faith, that they are the very Works of Charity; what then is Faith without its Laws? Neither do they ſee where he enumerates evil Works, ſaying, that they who do them, cannot enter into Heaven. From which it is evident, what Blindneſs is induced from this one Paſſage miſunderſtood.

116. The Ground and Reaſon why Evils in the external Man cannot be removed but by Means of Man, is, becauſe it is of the Divine Providence, that whatſoever a Man heareth, ſeeth, thinketh, willeth, ſpeaketh, and doeth, ſhould appear altogether as his own; that without this Appearance Man would have no Reception of Divine Truth, no Determination to do Good, no Appropriation of Love and Wiſdom, alſo of Charity and Faith, and thence no Conjunction with the Lord, conſequently no Reformation and Regeneration, and thereby Salvation, is ſhewn above, n. 71 to 95, and the following: That without this Appearance, Repentance from Sins is not poſſible, yea nor Faith, is evident; alſo that Man, without that Appearance, is not Man, but void of rational Life, like a Beaſt. Let him, who is ſo diſpoſed, conſult his own Reaſon concerning this Queſtion, Doth it not appear that Man thinketh from himſelf of Good and Truth, as well ſpiritual as moral and civil? Let him then receive this Doctrinal, that all Good and Truth is from the Lord, and Nothing from Man: Will he not acknowledge this Conſequence, that Man ought to do Good and

think Truth as from himſelf, but ſtill to acknowledge that they are from the Lord; therefore alſo that Man ought to remove Evils as from himſelf, but ſtill to acknowledge that he doeth it from the Lord.

117. There are many who do not know that they are in Evils, becauſe they do not commit them in Externals; for they are afraid of civil Laws, and alſo of the Loſs of Reputation, and thus they acquire a Cuſtom and Habit of ſhunning Evils as detrimental to their Honour and Intereſt: But if they do not ſhun Evils from a Principle of Religion, becauſe they are Sins, and againſt God, then the Concupiſcences of Evil with their Delights remain in them, like impure Waters obſtructed or ſtagnated; let them explore their Thoughts and Intentions, and they will find ſuch Concupiſcences, provided they know what Sin is. There are many ſuch, who have confirmed themſelves in Faith ſeparate from Charity, who, becauſe they believe that the Law doth not condemn, do not even attend to Sins, and indeed doubt whether there be any ſuch Thing, and that if there be, they are not ſuch in the Sight of God, becauſe they are forgiven. Such alſo are natural Moraliſts, who think civil and moral Life with its Prudence operates in all Things, and the Divine Providence not in any Thing. Such alſo are they who ſtudiouſly affect the Reputation and Name of Honeſty and Sincerity for the Sake of Honour or Intereſt. But they who are ſuch, and at the ſame Time ſpurn Religion, after Death become Spirits of Concupiſcences, who appear to themſelves as if they were real Men, but to others

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at a Diſtance as Priapuſes; and they ſee in the Dark, and not at all in the Light, like Owls.

118. From theſe Conſiderations now follows the Confirmation of Article V, which is, *That therefore Man ought to remove Evils from the external Man as from himſelf;* which may alſo be ſeen explained in three Articles in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM; in one, That no one can ſhun Evils as Sins, ſo as interiorly to have an Averſion for them, but by Combats againſt them, n. 92 to 100. In another, That Man ought to ſhun Evils as Sins, and fight againſt them as from himſelf, n. 101 to 107. In the third, That if any one ſhunneth Evils as Sins from any other Cauſe, than becauſe they are Sins, he doth not ſhun them, but only maketh them not to appear before the World, n. 108 to 113.

119. VI. *That the Lord in this Caſe purifieth Man from Concupiſcences in the internal Man, and from Evils themſelves in the external.* The Reaſon why the Lord purifieth Man from Concupiſcences of Evil, when Man removeth Evils as from himſelf, is becauſe the Lord cannot purify him until Man doeth this; for there are Evils in the external Man, and Concupiſcences of Evil in the internal, and they cohere together like the Roots of a Tree to their Trunk: Wherefore unleſs the Evils are removed, there is no Aperture; for they obſtruct and ſhut the Door, which cannot be opened by the Lord but by Means of Man, as was ſhewn above: When Man ſo opens the Door as from himſelf, then the Lord at the ſame Time extirpates Concupiſcences. The Reaſon alſo is, becauſe the Lord acteth upon

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the Intimum [inmoſt Part] of Man, and from the Intimum upon its Conſequents to the Ultimates, and in the Ultimates the Man is all together; ſo long therefore as the Ultimates are kept ſhut by the Man himſelf, there cannot any Purification be effected by the Lord, but only ſuch an Operation in Interiors, as the Lord produceth in Hell, whereof Man is a Form, who is in Concupiſcences and at the ſame Time in Evils, which Operation is only a Diſpoſition that one may not deſtroy another, and that Goodneſs and Truth may not be violated. That the Lord continually urgeth and preſſeth, that Man would open the Door to him, is evident from the Lord's Words in the Revelation, "*Behold I ſtand at the Door, and knock; if any Man hear my Voice, and open the Door, I will come in to him, and will ſup with him, and he with Me,*" iii. 20.

120. Man knoweth Nothing at all of the interior State of his Mind, or his internal Man, nevertheleſs there are three Infinite Things, whereof not one cometh to his Knowledge; for the Internal of the Thought of Man, or his internal Man, is his Spirit itſelf, and in it there are as infinite or innumerable Things, as there are in a Man's Body, yea ſtill more innumerable, for the Spirit of Man is in its Form a Man, and all Things thereof correſpond to all the Things of a Man in his Body. Now as Man knoweth Nothing from any Senſation, how his Mind or Soul operateth jointly and ſeverally upon all Things of his Body, ſo neither doth Man know how the Lord operateth upon all Things of his Mind or Soul, that is, upon all Things of his Spirit; the Operation is continual; in this Man hath no ſhare;

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but yet the Lord cannot purify Man from any Concupiſcence of Evil in his Spirit, or internal Man, ſo long as Man keepeth his External ſhut; there are Evils, by which Man keepeth his External ſhut, whereof each appeareth to him as one, although there are Infinites in each; when Man removeth this ſeeming one, then the Lord removeth the Infinites in it. This is what is meant by the Lord's purifying Man from Concupiſcences of Evil in the internal Man, and from the Evils themſelves in the external.

121. It is thought by many, that barely to believe that which the Church teacheth, purifies a Man from Evils; and it is thought by ſome, that to do Good purifies; by ſome that to know, ſpeak, and teach ſuch Things as are of the Church; by ſome that to read the Word and Books of Piety; by ſome to frequent Churches, to hear Sermons, and eſpecially to receive the Holy Supper; by ſome to renounce the World, and ſtudy Piety; by ſome to confeſs themſelves guilty of all Sins, and ſo on. But nevertheleſs none of theſe Things do at all purify a Man, unleſs he explore himſelf, ſee his Sins, acknowledge them, condemn himſelf for them, and repent by deſiſting from them; and all theſe Things he muſt do as from himſelf, but ſtill from an Acknowledgment at Heart that he doeth them from the Lord. Before this is done, the abovenamed Acts avail Nothing, for they are either meritorious or hypocritical; and they appear in Heaven before the Angels either like beautiful Harlots ſmelling offenſively from their Diſeaſes; or like deformed Women appearing handſome by putting on

on Paint; or like perſonating Players and Mimics on the Stage; or like Apes in human Apparel. But when Evils are removed, then the above-mentioned Acts become Acts of the Love, and the Doers thereof appear in Heaven before the Angels as beautiful Men, and as their Aſſociates and Companions.

122. But it is well to be attended to, that Man in doing the Work of Repentance ought to look up to the Lord only; if he looks up to God the Father only, he cannot be purified; nor if to the Father for the Sake of the Son; neither if to the Son as a Man only; for there is one God, and the Lord is He, for his Divine and his Human [Eſſence] conſtitute one Perſon, as is ſhewn in THE DOCTRINE OF THE NEW JERUASALEM CONCERNING THE LORD. That every one in doing Repentance might look to the Lord only, the Holy Supper was inſtituted by Him, which confirms the Remiſſion of Sins with thoſe who repent; it confirms it, becauſe in that Supper, or Communion, every one is kept looking to the Lord only.

123. VII. *That it is the* * CONTINUUM [*continual Endeavour*] *of the Divine Providence of the Lord, to join Man to himſelf and himſelf to Man, that he may be able to give him the Felicities of eternal Life; which cannot be done, but in Proportion as Evils with their Concupiſcences are removed.* That it is the Continuum

* The Words *Intimum* and *Continuum* are preſerved in the Tranſlation for the Sake of a Diſtinction, which ſeems intended by the Author. The *Intimum* of the Divine Providence is the inmoſt End, Purpoſe, and Object, and the *Continuum* is a continual Endeavour to operate certain Things as Means conducive to this End. In ſhort, the *Intimum* is the End, the *Continuum* is the Means or Cauſe, and the *Ultimum* is the Effect.

nuum [continual Endeavour] of the Divine Providence of the Lord to join Man to Himſelf and Himſelf to Man, and that it is this Conjunction which is called Reformation and Regeneration, and that Man thence hath Salvation, was ſhewn above, n. 27 to 45. Who doth not ſee that Conjunction with God is eternal Life and Salvation? This every one ſees who believeth, that Men by Creation are Images and Likeneſſes of God, Geneſis i. 26, 27; and who knoweth what an Image and Likeneſs of God is. Who that hath found Reaſon, when he thinks from his Rationality, and wills to think from his Liberty, can believe that there are three Gods, equal in Eſſence, and that the Divine Eſſe or Divine Eſſence can be divided? That there is a Trine [threefold Principle] in one God, may be thought and comprehended, as the Soul and Body is comprehended in an Angel and in a Man, and the Sphere of Life proceeding from them; and whereas this Trine in one exiſts only in the Lord, it follows, that Conjunction muſt be with Him: Make Uſe of your Rationality, and at the ſame Time of your Liberty of thinking, and you will ſee this Truth in its Light, admitting only firſt, that there is a God, and that there is a Heaven, and eternal Life. Now foraſmuch as God is one, and Man by Creation was made an Image and Likeneſs of Him, and foraſmuch as by infernal Love, and its Concupiſcences, and their Delights, he came into the Love of all Evils, and thereby deſtroyed the Image and Likeneſs of God in himſelf, it follows, that it is the Continuum of the Divine Providence of the Lord, that he may conjoin Man to Himſelf and Himſelf

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to Man, and thus cauſe Man to be his Image: That this is to the Intent, that the Lord may be able to give Man the Felicities of eternal Life, follows alſo, for ſuch is the Nature of the Divine Love: But the Reaſon why he cannot give thoſe Felicities, nor make Man an Image of Himſelf, except Man as from himſelf remove Sins in the external Man, is, becauſe the Lord is not only Divine Love, but alſo Divine Wiſdom, and Divine Love doeth Nothing but from its Divine Wiſdom, and according to it: That Man cannot be conjoined to the Lord, and ſo reformed, regenerated, and ſaved, unleſs he is permitted to act from Liberty according to Reaſon, (for thereby Man is Man) is according to his Divine Wiſdom, and whatſoever is according to the Divine Wiſdom of the Lord, that alſo is of his Divine Providence.

124. To what hath been ſaid I will add two Arcana of Angelic Wiſdom, from which the Nature of the Divine Providence may be ſeen; the firſt is, that the Lord never acts upon any particular Principle in Man ſeparately, unleſs upon all at once: The other is, that the Lord acts from Intimates [inmoſt Principles] and from Ultimates [laſt or loweſt Principles] at once. *The Reaſon why the Lord never acteth upon any particular Principle in Man ſeparately, unleſs upon all at once*, is, becauſe all Things of Man are in ſuch Connexion, and by their Connexion in ſuch Form, that they act, not as many, but as one: That Man, as to his Body, is in ſuch Connexion, and by that Connexion in ſuch a Form, is known; in a ſimilar Form, by Virtue of the Connexion of the Whole, is the human

man Mind alſo, for the human Mind is the ſpiritual Man, and is moreover actually a Man: Hence it is that the Spirit of Man, which is his Mind in the Body, is in every Particular of its Form a Man, wherefore Man after Death is equally a Man as in the World, only with this Difference, that he hath put off that Covering which conſtituted his Body in the World. Now foraſmuch as the human Form is ſuch, that all its Parts make one common [Form] which acts as one, it follows, that one Part cannot be removed out of its Place and changed as to its State, but in Conſent with the reſt, for if one were moved out of its Place and changed as to its State, the Form would ſuffer, which muſt act as one. Hence it is evident, that the Lord never acts upon any particular Part or Principle, unleſs upon all at once: Thus doth the Lord act upon the univerſal Angelic Heaven, becauſe the univerſal Angelic Heaven in the Sight of the Lord is as one Man; ſo alſo doth the Lord act upon every Angel, becauſe every Angel is a Heaven in its leaſt Form; ſo alſo doth he act upon every Man, proximately upon all Things of his Mind, and through theſe upon all Things of his Body; for the Mind of Man is his Spirit, and according to its Conjunction with the Lord is an Angel, and his Body is Obedience. But it is well to be obſerved, that the Lord acteth ſingularly, yea moſt ſingularly, alſo upon every Particular of Man, but at the ſame Time through all Things of his Form; nevertheleſs he doth not change the State of any Part, or of any Thing in particular, except conveniently to the whole Form: But of this more will be ſaid in what follows, where it will be de-

monſtrated, that the Divine Providence of the Lord is univerſal, becauſe it is in Singulars, and that it is ſingular becauſe it is univerſal. *The Reaſon why the Lord acteth from Intimates [inmoſt Principles] and from Ultimates [laſt or loweſt Principles] at once*, is, becauſe thus and no otherwiſe all and ſingular Things are contained in their Connexion; for Intermediates depend ſucceſſively upon Intimates [inmoſt Principles] even to Ultimates, and in Ultimates they exiſt all together; for in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, in Part the Third, it is ſhewn, that in the Ultimate [Part or Principle] there is the Simultaneous derived from the Firſt of all Principles. Hence alſo it is, that the Lord from Eternity, or Jehovah, came into the World, and there put on and aſſumed the Human [Nature] in Ultimates [laſt or loweſt Principles,] that he might be from firſt Principles at the ſame Time in Ultimates, and thus from firſt Principles by Ultimates govern the univerſal World, and ſo ſave Men, whom he can ſave, according to the Laws of his Divine Providence, which are alſo the Laws of his Divine Wiſdom. In this Manner, therefore, it is true, what is known in all Chriſtian Countries, that no Mortal could have been ſaved, except the Lord had come into the World, concerning which ſee THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 35. Hence it is that the Lord is called the Firſt and the Laſt.

125. Theſe Angelic Arcana are premiſed, in Order that it may be comprehended, how the Divine Providence of the Lord operates, that he may conjoin Man to Himſelf, and Himſelf to Man; this

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is not effected upon any Particular of Man separately, except upon all of him at once; and this is done from the Intimum [inmoſt Principle] of Man, and from his Ultimates at once: The Intimum of Man is his Life's Love, his Ultimates are the Things which are in the External of his Thought, his Intermediates are the Things which are in the Internal of his Thought; the Nature and Quality of theſe Principles, in a wicked Man, was ſhewn in the foregoing Pages; from which Conſideration it is again evident, that the Lord cannot act from Intimates and Ultimates at once, except together with Man, for Man is together with the Lord in Ultimates; wherefore as Man acteth in Ultimates, which are at his Diſpoſal, becauſe they are ſubject to his Free-will, ſo the Lord acteth from his Intimates, and upon Succeſſives to Ultimates. The Things which are in the Intimates of Man, and in Succeſſives from the Intimates to the Ultimates, are altogether unknown to Man, and therefore Man is totally ignorant how and what the Lord operates there; but foraſmuch as they cohere as one with the Ultimates, therefore it is not neceſſary for Man to know more than that he ought to ſhun Evils as Sins, and look up to the Lord. Thus and no otherwiſe can his Life's Love, which by Birth is infernal, be removed by the Lord, and a Love of celeſtial Life be implanted in Place of it.

126. When the Love of celeſtial Life is implanted by the Lord in Place of the Love of infernal Life, then in Place of the Concupiſcences of Evil and what is Falſe are implanted Affections of Good and Truth, and in Place of the Delights of the

Concupiſcences

Concupiſcences of Evil and what is Falſe are implanted Delights of the Affections of Good, and in Place of the Evils of infernal Love are implanted the Goods of celeſtial Love: Then inſtead of Cunning is implanted Prudence, and inſtead of Thoughts of Malice are implanted Thoughts of Wiſdom: Thus Man is born again, and becometh a new Man. What Goods ſucceed in Place of Evils, may be ſeen in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 67 to 73, 74 to 79, 80 to 86, 87 to 91. Alſo, that in Proportion as a Man ſhunneth and turneth away from Evils as Sins, in the ſame Proportion he loveth the Truths of Wiſdom, n. 32 to 41; and that in the ſame Proportion he hath Faith, and becometh ſpiritual, n. 42 to 52.

127. That it is the common Religion in the univerſal Chriſtian World, that Man ſhould examine himſelf, ſee his Sins, acknowledge them, confeſs them before God, and deſiſt from them, and that this is Repentance, Remiſſion of Sins, and thence Salvation, was ſhewn above from the Prayers read before the Holy Communion in all the Chriſtian Churches. The ſame may alſo appear from the Creed, which hath its Name from Athanaſius, which alſo is received in the whole Chriſtian World, where at the End there are theſe Words, *The Lord will come to judge both the Quick and the Dead, at whoſe Coming they who have done Good, will enter into Life eternal, and they who have done Evil, into eternal Fire.*

128. Who doth not know from the Word, that the Life of every one after Death is according to his Actions? Open the Word, read it, and you will clearly ſee it, but in this Caſe remove your Thoughts

Thoughts from Faith, and Juſtification by it alone. That the Lord in his Word every where teacheth this, let theſe few Paſſages teſtify, "*Every Tree which bringeth not forth* GOOD FRUIT, *ſhall be cut down and caſt into the Fire; wherefore by their* FRUITS *ye ſhall know them*," Matth. vii. 19, 20. "*Many will ſay to Me in that Day, Lord, have we not propheſied in thy Name, and in thy Name done many wonderful Works; but then will I profeſs unto them, I never knew you, depart from Me ye that work* INIQUITY," Matth. vii. 22, 23. "*Whoſoever heareth my Words and* DOETH THEM, *I will liken him unto a wiſe Man which built his Houſe upon a Rock; but every one that heareth my Words and* DOETH THEM NOT, *ſhall be likened unto a fooliſh Man which built his Houſe upon the Sand*," Matth. vii. 24, 26. Luke vi. 46 to 49. "*The Son of Man ſhall come in the Glory of his Father, and then ſhall he* REWARD EVERY ONE ACCORDING TO HIS WORKS," Matth. xvi. 27. "*The Kingdom of God ſhall be taken from you, and given to a Nation* BRINGING FORTH THE FRUITS THEREOF," Matth. xxi. 43. "*Jeſus ſaid, my Mother and my Brethren are theſe, which hear the Word of God and* DO IT," Luke viii. 21. "*Then ye ſhall begin to ſtand without and to knock at the Door, ſaying, Lord, open to us; but he ſhall anſwer and ſay unto you, I know you not whence you are, depart from Me all ye* WORKERS *of Iniquity*," Luke xiii. 25 to 27. "*And ſhall come forth, they that have done Good, unto the Reſurrection of Life, and they that have done* EVIL, *unto the Reſurrection of Judgment*," John v. 29. "*We know that God heareth not* SINNERS, *but if any Man be a Worſhipper of God,* AND DOETH

DOETH HIS WILL, *him he heareth*," ix. 31. "*If ye know theſe Things, happy are ye if ye* DO THEM," John xiii. 17. "*He that hath my Commandments, and* DOETH THEM, *he it is that loveth Me, and I will love him, and will come to him, and will make my Abode with him*," John xiv. 15, 21 to 24. "*Ye are my Friends,* IF YE DO *whatſoever I command you: I have choſen you, that ye ſhould* BRING FORTH FRUIT, *and that* YOUR FRUIT *ſhould remain*," John xv. 14, 16. "*The Lord ſaid unto John, unto the Angel of the Church of Epheſus write,* I KNOW THY WORKS: *I have againſt thee, that thou haſt left thy firſt* CHARITY, REPENT AND DO THE FIRST WORKS; *or elſe I will remove thy Candleſtick out of his Place*," Rev. ii. 1, 2, 4, 5. "*Unto the Angel of the Church of Smyrna write,* I KNOW THY WORKS," Rev. ii. 8. "*Unto the Angel of the Church in Pergamos write,* I KNOW THY WORKS, REPENT," Rev. ii. 13, 16. "*Unto the Angel of the Church in Thyatira write,* I KNOW THY WORKS AND CHARITY; AND THY LAST WORKS *to be more than the firſt*," Rev. ii. 18. "*Unto the Angel of the Church in Sardis write,* I KNOW THY WORKS, *that thou haſt a Name that thou liveſt, and art dead,* I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD, REPENT," Rev. iii. 1, 2, 3. "*And to the Angel of the Church in Philadelphia write,* I KNOW THY WORKS," Rev. iii. 7, 8. "*Unto the Angel of the Church in Laodicea write,* I KNOW THY WORKS, REPENT," Rev. iii. 14, 15, 19. "*I heard a Voice from Heaven ſaying, write, bleſſed are the Dead, which die in the Lord from henceforth;* THEIR WORKS FOLLOW THEM," Rev. xiv. 13. "*A Book was opened, which is the Book*

Book of Life, and the Dead were judged, ALL ACCORDING TO THEIR WORKS," Rev. xx. 12, 13. " *Behold I come quickly, and my reward is with Me,* TO GIVE EVERY MAN ACCORDING TO HIS WORK," Rev. xxii. 12. Theſe Paſſages are in the New Teſtament, there are ſtill more in the Old, out of which I will adduce only this, " *Stand in the Gate of the Lord, and proclaim there this Word; thus ſaith Jehovah of Hoſts the God of Iſrael, amend your Ways and your Works; truſt ye not in lying Words, ſaying, the Temple of Jehovah, the Temple of Jehovah, the Temple of Jehovah are theſe. Will ye ſteal, murder, and commit Adultery, and ſwear by a Lie, and come and ſtand before Me in this Houſe, which is called by my Name, and ſay, we are delivered, while ye do theſe Abominations? Is this Houſe become a Den of Robbers? Behold, even I have ſeen it, ſaith Jehovah,*" Jer. vii. 1, 3, 4, 9, 10, 11.

That it is a Law of the Divine Providence, that Man be not forced by external Means to think and will, and ſo to believe and love the Things which are of Religion; but that Man lead, and ſometimes force himſelf to it.

129. THIS Law of the Divine Providence follows from the two preceding, which are; That Man ſhould act from Liberty according to Reaſon,

Reaſon, of which, n. 71 to 99 : And this from himſelf, although from the Lord, therefore as if from himſelf, of which, n. 100 to 128 : And foraſmuch as to be forced, is not to act from Liberty according to Reaſon, and is not from himſelf, but from what is not Liberty, and from another, therefore this Law of the Divine Providence follows after the two others : For every one knows, that no one can be forced to think that which he will not think, and to will that which he thinks not to will, therefore neither to believe that which he doth not believe, and not at all that which he will not believe, and to love that which he doth not love, and not at all that which he will not love ; for the Spirit of Man, or his Mind, is in full Liberty to think, will, believe, and love ; and it is in this Liberty by Virtue of Influx from the ſpiritual World, which doth not force, for the Spirit or Mind of Man is in that World ; but not by Virtue of Influx from the natural World, which is not received, unleſs they act as one : A Man may be compelled to ſay, that he thinketh and willeth ſuch and ſuch Things, and that he believeth and loveth ſuch and ſuch Things, but if they are not, or do not, become Objects of his Affection and thence of his Reaſon, ſtill he doth not think, will, believe, and love them : A Man may alſo be compelled to ſpeak in Favour of Religion, and to act according to it, but he cannot be compelled to think in Favour of it from any Faith, and to will it from any Love : Every one alſo, in Kingdoms where Juſtice and Judgment are preſerved, is forced not to ſpeak againſt Religion, and not to act againſt it, but ſtill no one can be forced to think

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and will for it; for it is in the Liberty of every one to think with Hell, and to will for it, as alſo to think for Heaven and will for it; but Reaſon teacheth what the one is and what the other is, and what Portion awaiteth the one, and what the other, and the Will from Reaſon hath its Option and Election. Hence it may appear, that what is External cannot force what is Internal: Nevertheleſs this ſometimes is the Caſe, but that to do ſo is hurtful, will be ſhewn in the following Order. I. That no one is reformed by Miracles and Signs, becauſe they force. II. That no one is reformed by Viſions and by Converſations with the Dead, becauſe they force. III. That no one is reformed by Threats and Puniſhments, becauſe they force. IV. That no one is reformed in States not of Rationality and not of Liberty. V. That it is not contrary to Rationality and Liberty for a Man to force himſelf. VI. That the external Man is to be reformed by the internal, and not *vice verſa*.

130. I. *That no one is reformed by Miracles and Signs, becauſe they force.* That Man hath an internal and an external Principle of Thought, and that the Lord floweth through the internal Principle of Thought into its external in Man, and ſo teacheth and leadeth him, was ſhewn above: Alſo, that it is from the Divine Providence of the Lord, that Man acteth from Liberty according to Reaſon: Both theſe Circumſtances of Man's Condition would periſh, if Miracles were performed, and Man by them were compelled to believe. That this is the Caſe, may be rationally ſeen thus: It cannot be denied, that Miracles induce Belief, and ſtrongly perſuade

that that is true, which is ſaid and taught by him who doeth Miracles; and that this at firſt ſo occupieth the external Principle of Man's Thought, that it in a Manner binds and faſcinates it: But Man hereby is deprived of his two Faculties, which are called Rationality and Liberty, whereby he is enabled to act from Free-will according to Reaſon, and then the Lord cannot flow in through his Internal into the external Principle of his Thought, but only leave Man to confirm from his Rationality that Thing, which by the Miracle was made an Object of his Belief. The State of Man's Thought is ſuch, that from the internal Principle thereof he ſees a Thing in the external Principle thereof as it were in a Glaſs, for, as was ſaid above, a Man can ſee his Thought, which cannot be but from interior Thought; and when he ſees an Object as in a Glaſs, he can alſo turn it this Way and that, and faſhion it, until it appeareth to himſelf beautiful; which Object, if it be a Truth, may be compared unto a Virgin or Youth beautiful and alive; but if the Man cannot turn that Object this Way and that, and faſhion it, but only believe it from Perſuaſion induced by a Miracle, in this Caſe, if it be a Truth, it may be compared to a Virgin or Youth cut out of Stone or Wood, in which there is no Life; and it may alſo be compared to an Object, conſtantly before the Sight, which alone is ſeen, and hideth all that is on either Side, and behind it; it may alſo be compared to one continual Sound in the Ear, which taketh away the Perception of Harmony ariſing from ſeveral Sounds: Such Blindneſs and Deafneſs is induced in the human Mind by Miracles.

cles. It is the ſame with every Thing confirmed, which is not ſeen from ſome Rationality before it is confirmed.

131. From theſe Conſiderations it may appear, that Faith induced by Miracles is not Faith, but Perſuaſion, for there is Nothing rational in it, ſtill leſs any Thing ſpiritual, it being merely external without any internal Principle: It is the ſame with all that a Man doeth from that perſuaſive Faith, whether he acknowledge God, or worſhip him at Home or at Church, or do Good: When a Miracle only induceth Man to Acknowledgment of God, to Worſhip and Piety, he acteth from the natural Man, and not from the ſpiritual, for a Miracle infuſeth Faith by an external Way, and not by an internal Way, therefore from the World and not from Heaven; and the Lord doth not enter into Man by any other Way than by an internal Way, which is by the Word, and by Doctrine and Preachings derived from the Word; and foraſmuch as Miracles ſhut up this Way, therefore at this Day no Miracles are wrought.

132. That ſuch is the Nature and Effect of Miracles, may appear manifeſtly from the Miracles wrought before the Jewiſh and Iſraelitiſh People; although this People ſaw ſo many Miracles in the Land of Egypt, and afterwards at the Red Sea, and others in the Deſart, and eſpecially upon Mount Sinai, when the Law was promulgated, nevertheleſs in the Space of a Month, when Moſes tarried upon that Mountain, they made themſelves a golden Calf, and acknowledged it for Jehovah who brought them out of the Land of Egypt, Exod. xxxii. 4, 5, 6:

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The ſame alſo may appear from the Miracles wrought afterwards in the Land of Canaan, notwithſtanding which, the People ſo often departed from the Worſhip commanded: As alſo from the Miracles which the Lord, when he was in the World, wrought before them, and yet they crucified him. The Reaſon why Miracles were wrought among this People, was, becauſe they were altogether external Men, and were introduced into the Land of Canaan, merely that they might repreſent a Church and its Internals by the Externals of Worſhip; and a wicked Man may be a Repreſentative equally as well as a good Man; the Externals of Worſhip among them were Rituals, all which ſignified Things ſpiritual and celeſtial; yea Aaron, although he made the golden Calf, and commanded the Worſhip of it, Exod. xxxii. 2, 3, 4, 5, 35, nevertheleſs could repreſent the Lord and his Work of Salvation: And foraſmuch as they could not, by the Internals of Worſhip, be led to repreſent theſe Things, therefore they were led, yea forced and compelled to it, by Miracles. The Reaſon why they could not be brought to ſuch Repreſentation by the Internals of Worſhip, was, becauſe they did not acknowledge the Lord, although the whole Word, which was among them, treateth of Him only; and he who doth not acknowledge the Lord, cannot receive any internal Worſhip: But after that the Lord manifeſted himſelf, and was received and acknowledged as the Eternal God in the Churches, Miracles ceaſed.

133. Nevertheleſs the Effect of Miracles upon the Good is different from what it is upon the Wicked;

Wicked: The Good do not desire Miracles, but they believe the Miracles which are recorded in the Word; and if they hear any Thing of a Miracle, they attend no otherwise to it than as a light Argument which confirms their Faith, for they think from the Word, consequently from the Lord, and not from a Miracle. It is otherwise with the Wicked; they indeed may be compelled and forced into Faith, yea into Worship and Piety, but only for a short Time; for their Evils are shut in, the Concupiscences of which, and the Delights thence derived, continually act against the external Principle of their Worship and Piety, and in Order that these Evils may escape from their Confinement and break out, they think of the Miracle, and at length call it a Delusion or an Artifice, or an Operation of Nature, and so return to their Evils; and he who returns to his Evils after Worship, profanes the Truths and Goods of Worship, and the Lot of Profaners after Death is the worst of all: These are they who are meant by the Lord's Words in Matt. xii. 43, 44, 45; whose last State is worse than their first. Moreover, if Miracles were to be wrought before those, who do not believe by Virtue of the Miracles recorded in the Word, they must be continually performed, and presented constantly to View with such Persons. From these Considerations it may appear, whence it is that Miracles are not performed at this Day.

134. II. *That no one is reformed by Visions and by conversing with the Dead, because they force.* Visions are of two Kinds, Divine and diabolical; Divine Visions are effected by Representatives in Heaven; and

and diabolical Viſions are effected by Magic in Hell: There are alſo fantaſtical Viſions, which are Illuſions of an abſtract Mind. Divine Viſions, which, as was ſaid, are produced by Repreſentatives in Heaven, are ſuch as the Prophets had, who, when they were in them, were not in the Body, but in the Spirit; for Viſions cannot appear to any Man when his Body is awake; wherefore when they appeared to the Prophets, it is ſaid alſo that they were then in the Spirit; as appears from the following Paſſages; Ezekiel ſaith, "The Spirit took me up, and brought me in VISION, IN THE SPIRIT OF GOD, into Chaldea, to them of the Captivity; ſo the VISION that I had ſeen went up from me," xi. 1, 24: Again he ſaith, "that the Spirit took him up between the Earth and the Heaven, and brought him in the VISIONS OF GOD to Jeruſalem," viii. 3: In like Manner he was in a Viſion of God, or in the Spirit, when he ſaw four Animals, which were Cherubim, Chap. i. and Chap. x: As alſo when he ſaw the new Temple and the new Earth, and an Angel meaſuring them, Chap. xl. to xlviii. That he was then in the Viſions of God, he declares, Chap. xl. 2, 26: And that he was in the Spirit, Chap. xliii. 5. In a ſimilar State was Zechariah, when he ſaw a Man riding among the Myrtle Trees, Chap. i. 8: When he ſaw the four Horns and a Man with a meaſuring Line in his Hand, Chap. ii. 1, 3: When he ſaw a Candleſtick and two Olive Trees, Chap. iv. 1: When he ſaw a flying Roll and an Ephah, Chap. v. 1, 6: When he ſaw four Chariots coming out from between four Mountains, and Horſes, Chap. vi. 1, and following Verſes. In a ſimilar

State

State was Daniel, when he saw four Beasts ascending out of the Sea, Chap. vi. 1, and following Verses: And when he saw the Battle of the Ram and the He Goat, Chap. viii. 1, and following Verses: That he saw these Things in a Vision of his Spirit, is said, Chap. vii. 1, 2, 7, 13. Chap. viii. 2. Chap. x. 1, 7, 8: And that the Angel Gabriel was seen of him in a Vision, Chap. ix. 21. John also was in a Vision of the Spirit, when he saw the Things which he has described in the Revelation; as when he saw the seven Candlesticks and the Son of Man in the Midst of them, Chap. i. 12 to 16. When he saw a Throne in Heaven, and one sitting on the Throne, and four Animals which were Cherubim, round about it, Chap. iv. When he saw the Book of Life taken by the Lamb, Chap. v. When he saw Horses coming forth out of the Book, Chap. vi. When he saw seven Angels with Trumpets, Chap. viii. When he saw the bottomless Pit opened, and Locusts coming forth out of it, Chap. ix. When he saw the Dragon and his War with Michael, Chap. xii. When he saw the two Beasts, one coming out of the Sea, and the other from the Earth, Chap. xiii. When he saw the Woman sitting upon the scarlet Beast, Chap. xvii. and Babylon destroyed, Chap. xviii. When he saw the white Horse, and Him that sat thereon, Chap. xviii. When he saw the New Heaven and the New Earth, and the Holy Jerusalem coming down out of Heaven, Chap. xxi. And when he saw the River of the Water of Life, Chap. xxii. That he saw these Things in a Vision of the Spirit, is said, Chap. i. 11. Chap. iv. 2. Chap. v. 1. Chap. vi. 1. Chap. xxi.

xxi. 12. Such were the Viſions, which appeared out of Heaven, before the Sight of their Spirit, and not before the Sight of their Body. Such Viſions do not exiſt at this Day, for if they did exiſt, they would not be underſtood, becauſe they are effected by Repreſentatives, the Particulars of which ſignify internal Things of the Church, and Arcana of Heaven: That Viſions were alſo to ceaſe when the Lord came into the World, is foretold by Daniel, Chap. xi. 24. But *diabolical Viſions* ſometimes have exiſted, being induced by Enthuſiaſtic Spirits, and Viſionaries, who from the Delirium in which they were, called themſelves the Holy Ghoſt. But thoſe Spirits are now collected by the Lord, and caſt into a Hell ſeparate from the Hells of others. Hence it is evident, that no one can be reformed by any other Viſions than what are recorded in the Word. There are alſo *fantaſtical Viſions*, but theſe are mere Illuſions of an abſtract Mind.

134½. That neither can any one be reformed by ſpeaking with the Dead, is evident from the Lord's Words concerning the rich Man in Hell, and Lazarus in the Boſom of Abraham; for the rich Man ſaid, "*I pray thee, Father Abraham, that thou wouldſt ſend Lazarus to my Father's Houſe; for I have five Brethren; that he may teſtify unto them, leſt they alſo come into this Place of Torment: Abraham ſaid unto him, They have Moſes and the Prophets, let them hear them: But he ſaid, Nay, Father Abraham, but if one went unto them from the Dead, they will repent: And he ſaid unto him, If they hear not Moſes and the Prophets, neither will they be perſuaded though one roſe from the Dead,*" Luke xvi. 27 to 31. Speaking with

with the Dead would have the ſame Effect as Miracles, of which above; viz: that a Man would be perſuaded and compelled to Worſhip for a ſhort Time; but foraſmuch as this deprives Man of Rationality, and at the ſame Time ſhuts in Evils, as was ſaid above, when this Charm or internal Reſtraint is diſſolved, the included Evils break out, with Blaſphemy and Profanation: But this only happens when Spirits induce ſome dogmatic Principle of Religion, which is never done by any good Spirit, ſtill leſs by an Angel of Heaven.

135. Nevertheleſs, to ſpeak with Spirits, yet rarely with Angels of Heaven, is given, and hath been given for many Ages back; but when it is given, they ſpeak with Man in his Mother Tongue, but only a few Words: They, however, who ſpeak by Permiſſion of the Lord, never ſay any Thing which takes away the Freedom of Reaſon, nor do they teach; for the Lord only teacheth Man, but mediately through the Word in Illumination, of which we ſhall ſpeak preſently: That this is the Caſe, hath been given to know from my own Experience; I have diſcourſed with Spirits and with Angels now for ſeveral Years, nor durſt any Spirit, neither would any Angel, ſay any Thing to me, much leſs inſtruct me, about any Thing in the Word, or any Doctrinal derived from the Word, but the Lord only taught me, who was revealed to me, and afterwards continually did and does appear before my Eyes as the Sun in which he is, as he appeareth to the Angels, and illuminated me.

136. III. *That no one is reformed by Threats and Puniſhments, becauſe they force.* It is a known Thing,

that the External cannot force the Internal, but that the Internal can force the External : It is alſo known, that the Internal is ſo averſe to Force from the External, that it turneth itſelf away : And it is alſo known, that external Delights allure the Internal to Conſent and to Love : It may alſo be known, that there exiſts internal Conſtraint and internal Liberty. But all theſe Points, although they are known, are nevertheleſs to be illuſtrated ; for there are many Things, which, when they are heard, are immediately perceived to be ſo, becauſe they are Truths, and thence they are affirmed, but if they are not at the ſame Time confirmed by Reaſons, they may be invalidated by Arguments from Fallacies, and at length denied ; wherefore the Things, which are now mentioned as known, are to be reaſſumed and rationally confirmed. FIRST, *That the External cannot force the Internal, but that the Internal can force the External :* Who can be forced to believe and to love ? It is not poſſible for any one to be forced to believe, any more than to think that a Thing is ſo, when he doth not think ſo ; and it is not poſſible for any one to be forced to love, any more than to will that which he doth not will, for Belief is of the Thought, and Love is of the Will : But the Internal by the External may be forced not to ſpeak ill againſt the Laws of the Kingdom, the Morals of Life, and the Sanctities of the Church ; the Internal may be forced to this by Threats and Puniſhments, and alſo is forced and ought to be forced ; but this Internal is not an Internal properly human, but it is an Internal which Man hath in common with Beaſts, which alſo can be forced ;

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the human Internal reſides above this animal Internal: The human Internal is here meant, which cannot be forced. SECONDLY, *That the Internal is ſo averſe to Force from the External, that it turneth itſelf away;* the Reaſon is, becauſe the Internal willeth to be at Liberty, and loves Liberty; for Liberty is of the Love or of the Life of Man, as was ſhewn above; wherefore when Liberty perceiveth itſelf to be forced, it withdraws itſelf as it were within itſelf, and averteth itſelf, and regardeth Force as its Enemy; for the Love, which maketh the Life of Man, is exaſperated, and cauſeth Man to think, that thus he is not his own, conſequently that he doth not live to himſelf. The Reaſon why the Internal of Man is ſuch, is grounded in the Law of the Divine Providence of the Lord, that Man may act from Liberty according to Reaſon. Hence it is evident, that to force Men to Divine Worſhip by Threats and Puniſhments, is hurtful. But there are ſome who ſuffer themſelves to be forced to Religion, and there are ſome who do not; they who ſuffer themſelves to be forced to Religion, are many of the Papiſts, but this is the Caſe with thoſe, in whom there is Nothing internal in Worſhip, but all is external: They who do not ſuffer themſelves to be forced, are many of the Engliſh Nation, and hence it comes to paſs that there is an Internal in their Worſhip, and what is in the External is from the Internal: The Interiors of theſe latter, as to Religion, appear in ſpiritual Light like white Clouds; but the Interiors of the former, as to Religion, appear in the Light of Heaven like dark Clouds: Both theſe Appearances are given to

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be ſeen in the ſpiritual World, and whoever will may ſee them, when he enters that World after Death: Moreover, conſtrained Worſhip ſhuts in Evils, which in ſuch Caſe lie hid like Fire in Wood under the Aſhes, which continually kindleth and dilateth itſelf, until it breaketh out into a Flame; whereas Worſhip, which is not conſtrained, but ſpontaneous, doth not ſhut in Evils; wherefore they are like Fires which immediately burn out and are diſperſed. From theſe Conſiderations it is evident, that the Internal hath ſuch a Repugnance to Reſtraint, that it averteth itſelf. The Reaſon why the Internal can force the External, is, becauſe the Internal is like a Maſter, and the External is like a Servant. THIRDLY, *That External Delights allure the Internal to Conſent, and alſo to Love:* Delights are of two Kinds, Delights of the Underſtanding and Delights of the Will, the Delights of the Underſtanding are alſo Delights of Wiſdom, and the Delights of the Will are alſo Delights of Love, for Wiſdom is of the Underſtanding, and Love is of the Will: Now foraſmuch as the Delights of the Body and of its Senſes, which are external Delights, act as one with internal Delights, which are of the Underſtanding and of the Will, it follows, that as the Internal refuſeth Conſtraint from the External, inſomuch that it turneth itſelf away, ſo the Internal gratefully beholds Delight in the External, inſomuch that it turneth itſelf to it; thus is produced Conſent on the Part of the Underſtanding, and Love on the Part of the Will. All Infants in the ſpiritual World are introduced into angelic Wiſdom, and by it into celeſtial Love, by Delights and Pleaſantneſſes

antneſſes from the Lord, firſt by beautiful Objects in Houſes, and by pleaſant Things in Gardens, then by Repreſentatives of Things ſpiritual, which affect the Interiors of their Minds with Pleaſure, and laſtly by Truths of Wiſdom, and ſo by Goods of Love; thus continually by Delights in their Order, firſt by the Delights of Love of the Underſtanding and its Wiſdom, and laſtly by the Delights of the Love of the Will, which becomes their Life's Love, under which the other Things, which entered by Delights, are kept ſubordinate. This is done, becauſe all of the Underſtanding and Will is to be formed by the External, before it is formed by the Internal; for all of the Underſtanding and Will is formed firſt by the Things which enter through the Senſes of the Body, eſpecially through the Sight and Hearing; but when the firſt Underſtanding and the firſt Will are formed, then the Internal of Thought regards them as the External of its Thought, and either conjoineth itſelf with them, or ſeparates itſelf from them; it conjoineth itſelf with them if they are delightful, and ſeparates itſelf from them if they are not. But it is well to be attended to, that the Internal of the Underſtanding doth not join itſelf with the Internal of the Will, but that the Internal of the Will joineth itſelf with the Internal of the Underſtanding, and cauſeth a reciprocal Conjunction; but this is done by the Internal of the Will, and not at all by the Internal of the Underſtanding. Hence it is, that Man cannot be reformed by Faith alone, but by the Love of the Will which formeth Faith to itſelf. FOURTHLY, *That there exiſts internal Conſtraint and internal Liberty*: Internal Conſtraint exiſts

iſts with thoſe, who are in external Worſhip alone and in no internal; for their Internal is to think and will that, to which their External is forced; theſe are they who are in the Worſhip of Men living and dead, and thence in the Worſhip of Idols, and in the Faith of Miracles; in theſe there doth not exiſt any Internal, but what at the ſame Time is external. But with thoſe who are in the Internal of Worſhip, there is given internal Conſtraint, one Kind from Fear, and another from Love; internal Conſtraint from Fear, is in thoſe, who are in Worſhip from the Fear of infernal Torment and its Fire; but this Internal is not the Internal of Thought, which was before treated of, but the External of Thought, which is here called Internal becauſe it is of Thought; the Internal of Thought, which was before treated of, cannot be forced or conſtrained by any Fear; but it can be forced by Love and by the Fear of loſing it; the Fear of God in a genuine Senſe is Nothing elſe; to be forced by Love and by the Fear of loſing it, is to force one's Self; that to force one's Self is not againſt Liberty and Rationality, will be ſeen below.

137. Hence it may appear, what conſtrained Worſhip is, and what unconſtrained Worſhip is; conſtrained Worſhip is corporeal, inanimate, obſcure, and gloomy Worſhip; corporeal, becauſe it is of the Body, and not of the Mind; inanimate, becauſe there is no Life in it; obſcure, becauſe there is no Underſtanding in it; and gloomy, becauſe there is no Delight of Heaven in it. But unconſtrained Worſhip, when it is genuine, is ſpiritual, living, lucid, and joyful Worſhip; ſpiritual, becauſe there

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is Spirit from the Lord in it; living, becauſe there is Life from the Lord in it; lucid, becauſe there is Wiſdom from the Lord in it; and joyful, becauſe there is Heaven from the Lord in it.

138. IV. *That no one is reformed in States of Non-Rationality and of Non-Liberty:* It was ſhewn above, that Nothing is appropriated to Man, but what he doeth from Liberty according to Reaſon; the Reaſon is, becauſe Liberty is of the Will, and Reaſon is of the Underſtanding, and when Man acts from Liberty according to Reaſon, then he acts from his Will through his Underſtanding, and what is done in Conjunction of both, that is appropriated. Now foraſmuch as the Lord willeth, that Man ſhould be reformed and regenerated, that he may have eternal Life or the Life of Heaven, and no one can be reformed and regenerated, unleſs Good be appropriated to his Will that it may be as it were his own, and Truth to his Underſtanding that it may alſo be as it were his own; and foraſmuch as Nothing can be appropriated to any one, but what is from the Liberty of his Will according to the Reaſon of his Underſtanding, it follows, that no one is reformed in States of Non-Liberty and of Non-Rationality. States of Non-Liberty and Non-Rationality are ſeveral; but in general they may be referred to theſe, *States of Fear of Misfortune, a diſeaſed State of Mind, bodily Sickneſs, Ignorance, and Blindneſs of the Underſtanding;* but of each State Something ſhall be ſaid in particular.

139. The Reaſon why no one is reformed in A STATE OF FEAR, is, becauſe Fear taketh away Free-Will and Reaſon, or Liberty and Rationality; for

Love

Love openeth the Interiors of the Mind, but Fear ſhuts them, and when they are ſhut, Man thinks little, and only what offers itſelf to the Mind and Senſes: Such is the Effect of all Fears which invade the Mind. That man hath an internal Principle of Thought, and an external Principle of Thought, was ſhewn above: Fear never can invade the internal Principle of Thought, this Principle being always in Freedom, becauſe it is in its Life's Love; but it can invade the external Principle of Thought, and when it invades this Principle, the internal Principle of Thought is ſhut, and this being ſhut, Man can no longer act from Liberty according to his Reaſon; therefore cannot be reformed. The Fear which invades the external Principle of Thought, and cloſeth the internal, is principally the Fear of the Loſs of Honour or of Intereſt; but Fear for civil Puniſhments, and for external eccleſiaſtical Puniſhments, doth not cloſe it, becauſe theſe Laws only preſcribe Puniſhments for thoſe who ſpeak and act againſt the civil Inſtitutions of a Kingdom and the ſpiritual ones of the Church, but not for thoſe who think againſt them. The Fear of infernal Puniſhment indeed invades the external Principle of Thought, but only for ſome Moments, or Hours, or Days, but afterwards this is reſtored to its Liberty from the internal Principle of Thought, which is properly of Man's Spirit and Life's Love, and is called the Thought of the Heart. But Fear for the Loſs of Honour and Intereſt invades the external Principle of the Thought of Man, and when it invades, it ſhuts the internal Principle of Thought above againſt the Influx from Heaven, and cauſeth

that

that a Man cannot be reformed: The Reaſon is, becauſe the Life's Love of every Man is by Birth the Love of Self and of the World, and the Love of Self maketh one with the Love of Honour, and the Love of the World maketh one with the Love of Intereſt; wherefore when a Man is in Poſſeſſion of Honour or of Intereſt, out of Fear for the Loſs of them, he confirms in himſelf Means, which are ſubſervient to Honour and Intereſt, and which are as well of a civil as an eccleſiaſtical Nature, both reſpecting Government; in like Manner he acteth, who is not yet in Poſſeſſion of Honour or Lucre, if he aſpires to them, but out of Fear for the Loſs of Reputation for the Sake of them. It is ſaid that this Fear invades the external Principle of Thought, and ſhuts the internal above againſt Influx from Heaven; this latter Principle is ſaid to be ſhut or cloſed, when it entirely acts as one with the External, for then it is not in itſelf, but in the External. But foraſmuch as the Loves of Self and of the World are infernal Loves, and the Sources of all Evils, it is evident of what Nature the internal Principle of Thought is, in itſelf, with thoſe in whom theſe Loves reign or are the Life's Loves, namely, that it is full of Concupiſcences of Evils of all Kinds. This they do not know, who, from the Fear of the Loſs of Dignity and Opulence, are in a powerful Perſuaſion of the Religion in which they are principled, eſpecially in a Religion which involves, that they ſhould be worſhipped as Deities, and at the ſame Time as Plutos in Hell; theſe can burn as it were with Zeal for the Salvation of Souls, and this nevertheleſs from infernal Fire. Whereas this Fear eſpecially taketh away Rational-

ity itſelf, and Liberty itſelf, which are of celeſtial Origin, it is evident that it is an Obſtacle to Man's being reformed.

140. The Reaſon why no one is reformed in A STATE OF MISFORTUNE, if he then only thinketh of God and imploreth Aſſiſtance, is, becauſe it is a State of Conſtraint; wherefore when he cometh into a State of Liberty, he returneth into his former State, in which he had thought little if any Thing of God: Not ſo they, who feared God before, in a State of Liberty. By fearing God is meant to fear to offend him, and to offend him is to ſin; and this is not of Fear, but of Love: Who that loveth any one, doth not fear to do him Harm, and the more he loveth him, the more he feareth it? Without this Fear, Love is lifeleſs and ſuperficial, appertaining to the Thought only, and not to the Will. By States of Misfortune are meant States of Deſperation from Dangers, as in Battles, Duels, Shipwrecks, Falls, Fires, imminent or unexpected Loſs of Wealth, alſo of Office and thence of Honour, and other ſuch-like Caſes: In theſe only to think of God, is not from God, but from Self; for then the Mind is as it were impriſoned in the Body, therefore not in Liberty, and thence neither in Rationality, without which Reformation is not given.

141. The Reaſon why no one is reformed in A DISORDERED STATE OF MIND, is, becauſe Diſeaſe of the Mind (*Ægritudo Animi*) taketh away Rationality, and thereby the Liberty of acting according to Reaſon; for a diſordered or ſick Mind is not ſound, and the ſound Mind is rational, and not the ſick Mind. Such Diſorders of the Mind are Melancholies,

lies, ſpurious and falſe Conſciences, Phantaſies of various Kinds, Grief of Mind from Misfortunes, Anxieties and Anguiſh of Mind from a Diſeaſe of the Body, which are ſometimes conſidered as Temptations, but they are not, becauſe genuine Temptations have for their Object ſpiritual Things, and in theſe the Mind is wiſe, but the former have for their Object natural Things, and in theſe the Mind is inſane.

142. The Reaſon why no one is reformed in A STATE OF BODILY DISEASE, is, becauſe Reaſon then is not in a free State, for the State of the Mind depends upon the State of the Body; when the Body is ſick, the Mind alſo is ſick, if not otherwiſe, yet by being removed from the World, for a Mind removed from the World thinks indeed of God, but not from God, for it is not in the Liberty of Reaſon; Man hath Freedom of Reaſon from this Circumſtance, that he is in the Midſt between Heaven and the World, and that he can think from Heaven and from the World, alſo from Heaven concerning the World, and from the World concerning Heaven: When therefore a Man is in a Diſeaſe, and thinketh of Death, and of the State of his Soul after Death, then he is not in the World, and is abſtracted in Spirit, in which State alone no one can be reformed; but he may hereby be confirmed, if he was reformed before he fell into the Diſeaſe. It is the ſame with thoſe who renounce the World and all Buſineſs in it, and give themſelves up ſolely to Thoughts concerning God, Heaven, and Salvation; but of this more elſewhere. Wherefore the ſame, if they are not reformed before the Diſeaſe, after it, if they die,

die, become ſuch as they were before the Diſeaſe; hence it is a vain Thing to think, that any can repent, or receive any Faith under Diſeaſes, for there is Nothing of Action in that Repentance, and Nothing of Charity in that Faith, wherefore all is of the Mouth, and Nothing of the Heart in both.

143. The Reaſon why no one is reformed in A STATE OF IGNORANCE, is, becauſe all Reformation is effected by Truths, and by a Life according to them, wherefore they who do not know Truths, cannot be reformed; but if they deſire Truths from the Affection thereof, they are reformed in the ſpiritual World after Death.

144. That neither can any be reformed in A STATE OF BLINDNESS OF THE UNDERSTANDING: Theſe alſo do not know Truths, conſequently neither do they know Life, for Underſtanding muſt teach them, and the Will muſt do them, and when the Will doeth what the Underſtanding teacheth, then it hath Life according to Truths; but when the Underſtanding is blinded, the Will alſo is cloſed, and doth not do from Liberty according to Reaſon any Thing but the Evil confirmed in the Underſtanding, which is Falſe. Religion alſo, as well as Ignorance, blindeth the Underſtanding, when it teacheth a blind Faith: So doth Doctrine of what is falſe; for as Truths open the Underſtanding, ſo falſe Principles ſhut it; they ſhut it above, but open it below, and the Underſtanding, open only below, cannot ſee Truths, but only confirm whatſoever it willeth, eſpecially what is falſe. The Underſtanding is alſo blinded by the Luſts of Evil; ſo long as the Will is in ſuch Luſts, it forceth the Underſtanding

ing to confirm them; and as far as the Luſts of Evil are confirmed, ſo far the Will cannot be in Affections of Good, and from them ſee Truths, and ſo be reformed. As for Example; when a Man is in the Luſt of Adultery, his Will, which is in the Delight of his Love, forceth his Underſtanding to confirm it, by ſaying, What is Adultery? Is there any Harm in it? Is there not the ſame Harm in the Connexion between Huſband and Wife? Cannot Children equally be born from Adultery? Cannot a Woman admit more than one without any Harm? What hath any ſpiritual Conſideration to do in this Caſe? Thus doth the Underſtanding, which then is the Harlot of the Will, think, and ſo ſtupid is it made by its Whoredom with the Will, that it cannot ſee that conjugal Love is ſpiritual celeſtial Love itſelf, which is an Image of the Love of the Lord and of the Church, from which alſo it is derived, and thus that in itſelf it is holy, being eſſential Chaſtity, Purity, and Innocence; and that it maketh Men Loves in Form, for married Pairs can love each other mutually from their inmoſt Souls, and ſo form themſelves into Loves; and that Adultery deſtroyeth this Form, and with it the Image of the Lord; and what is horrible, that the Adulterer mixeth his Life with the Life of the Huſband in his Wife, for in the Seed is the Life of Man: And foraſmuch as this is profane, therefore Hell is called Adultery, and on the contrary Heaven is called Marriage: The Love of Adultery alſo communicates with the loweſt Hell, but Love truly conjugal with the inmoſt Heaven; the Members of Generation of both Sexes alſo correſpond to Societies of

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the inmoſt Heaven. Theſe Particulars are adduced, that it may be known, how much the Underſtanding is blinded when the Will is in the Luſt of Evil; and that in a State of Blindneſs of the Underſtanding no one can be reformed.

145. V. *That it is not contrary to Rationality and Liberty for a Man to force himſelf.* It was ſhewn above, that Man hath an internal Principle of Thought, and an external Principle of Thought, and that they are diſtinct as Prior and Poſterior, or as Superior and Inferior; and foraſmuch as they are ſo diſtinct, it was ſhewn that they can act ſeparately, and can act in Conjunction; they act ſeparately, when a Man ſpeaketh and acteth from the external Principle of his Thought otherwiſe than he interiorly thinketh and willeth; and they act in Conjunction, when he ſpeaketh and doeth what he interiorly thinketh and willeth; the latter Caſe is common with the ſincere, but the former with the inſincere. Now foraſmuch as the internal and the external Principles of the Mind are ſo diſtinct, the Internal can alſo fight with the External, and by Combat compel him to conſent: Combat exiſts, when Man thinketh Evils to be Sins, and therefore willeth to deſiſt from them, for when he deſiſteth, the Door is opened, which being opened, the Concupiſcences of Evil, which beſieged the internal Principle of Thought, are caſt out by the Lord, and in Place thereof are implanted Affections of Good; and this in the internal Principle of Thought: But whereas the Delights of the Concupiſcences of Evil, which beſiege the external Principle of Thought, cannot at the ſame Time be caſt out,

therefore

therefore a Combat exiſts between the internal and the external Principle of Thought; the Internal willeth to caſt out thoſe Delights, becauſe they are Delights of Evil, and do not accord with the Affections of Good, in which the Internal now is, and in Place of the Delights of Evil to introduce Delights of Good, which accord; the Delights of Good are what are called Goods of Charity. From this Contrariety ariſeth a Combat, which, if it becometh grievous, is called Temptation. Now foraſmuch as Man is Man by Virtue of the internal Principle of his Thought, this being the Spirit of Man itſelf, it is evident that Man forceth himſelf, when he forceth the external Principle of his Thought to conſent to or to receive the Delights of his Affections, which are Goods of Charity. That this is not contrary to Rationality and Liberty, but conformable to them, is evident, for Rationality cauſeth the above Combat, and Liberty executes it; Liberty itſelf alſo with Rationality reſides in the internal Man, and from the Internal in the External. When therefore the Internal conquereth, which is the Caſe when the Internal hath reduced the External to Conſent and Obedience, then Liberty itſelf and Rationality itſelf are given Man by the Lord; for then Man is delivered by the Lord from infernal Liberty, which in itſelf is Servitude, and placed in celeſtial Liberty, which in itſelf is real Liberty, and it is given him to aſſociate with Angels. That they are Servants who are in Sins, and that the Lord maketh them free, who receive Truth from Him through the Word, he himſelf teacheth in John, Chap. viii. 31 to 36.

146. Let

146. Let us take an Example by Way of Illuſtration: Suppoſe a Man, who had perceived Delight in Frauds and clandeſtine Thefts, to ſee and acknowledge that they are Sins, and therefore to will to deſiſt from them; when he deſiſteth, then ariſes a Combat of the internal Man with the external; the internal Man is in the Affection of Sincerity, but the external as yet in the Delight of Defraudation; which Delight, becauſe it is altogether oppoſite to the Delight of Sincerity, doth not recede, unleſs it be compelled, neither can it be compelled without a Combat, and then when he overcomes, the external Man cometh into the Delight of the Love of Sincerity, which is Charity; afterwards ſucceſſively the Delight of Defraudation becometh undelightful to him. It is ſimilar with other Sins, as with Adulteries and Fornications, Revenges and Hatreds, Blaſphemies and Lies. But the moſt difficult Combat of all is with the Love of Dominion from the Love of Self; he who ſubdueth this, eaſily ſubdueth other evil Loves, becauſe it is the Head of them.

147. We ſhall alſo briefly ſhew, how the Lord caſteth out the Concupiſcences of Evil, which beſiege the internal Man from his Birth, and in Place of them planteth Affections of Good, when Man as from himſelf removeth Evils as Sins: It was ſhewn above, that Man hath a natural Mind, a ſpiritual Mind, and a celeſtial Mind; and that Man is in the natural Mind only, as long as he is in the Concupiſcences of Evil and their Delights, and that ſo long the ſpiritual Mind is ſhut; but as ſoon as Man after Self-examination acknowledgeth Evils as Sins againſt

againſt God, becauſe they are contrary to the Divine Laws, and therefore willeth to deſiſt from them, then the Lord openeth the ſpiritual Mind, and entereth into the natural by the Affections of Truth and Goodneſs, and entereth into the rational, and from it diſpoſeth in Order the Things, which are contrary to Order below in the natural: This it is which appeareth to Man as a Combat, and in thoſe who have indulged much in the Delights of Evil, as Temptation; for it gives Pain to the Mind, when the Order of its Thoughts is inverted. Now foraſmuch as the Combat is againſt the Things which are in Man himſelf, and which Man feels as his own, and no one can fight againſt himſelf except from what is interior in himſelf, and except from Liberty there, it follows, that the internal Man then fighteth againſt the external, and that he doeth it from Liberty, and that he forceth the External to Obedience; this therefore is to force himſelf: That this is not contrary to Liberty and Rationality, but according to them, is evident.

148. Moreover every Man willeth to be free, and not to remove Liberty but Servitude from himſelf; every Boy, who is under a Maſter, willeth to be his own Maſter, and ſo to be free; the ſame is true of every Man-Servant under his Maſter, and of every Maid-Servant under her Miſtreſs; every Virgin alſo willeth to depart out of her Father's Houſe and marry, that ſhe may act freely in her own Houſe; every Youth who willeth to work, or traffic, or exerciſe ſome Office, while he is in Servitude under others, willeth to be emancipated, that he may be his own Maſter: All they, who ſerve ſpontaneouſly

for the Sake of Liberty, force themſelves, and in forcing themſelves they act from Liberty according to Reaſon, but from interior Liberty, from which exterior Liberty is regarded as a Servant. Theſe Conſiderations are adduced, in Order to confirm the Poſition, that for a Man to force himſelf is not contrary to Rationality and Liberty.

149. One Reaſon why Man doth not in like Manner deſire to come out of ſpiritual Servitude into ſpiritual Liberty, is, that he doth not know what ſpiritual Servitude is, and what ſpiritual Liberty is; he hath not the Truths which teach it, and without Truths it is thought that ſpiritual Servitude is Liberty, and ſpiritual Liberty Servitude. Another Reaſon is, becauſe the Religion of the Chriſtian World hath ſhut up the Underſtanding, and Solifidianiſm (the Doctrine of Faith alone) hath ſealed it, for they have both placed about themſelves, like an Iron Wall, this Tenet, that Theological Things tranſcend, and that therefore they are not to be approached from any Rationality, and that they are for the Blind and not for thoſe who ſee; by this the Truths have been hid, which would teach what ſpiritual Liberty is. A third Reaſon is, becauſe few examine themſelves, and ſee their Sins, and he who doth not ſee them, and deſiſt from them, is in the Liberty of them, which is infernal Liberty, in itſelf Servitude, and from this to ſee celeſtial Liberty, which is Liberty itſelf, is like ſeeing Light from Darkneſs, and ſeeing under a black Cloud that which is above it from the Sun. Hence it is, that it is not known what celeſtial Liberty is, and that the Difference between this and infernal Liberty is

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like the Difference between what is alive and what is dead.

150. VI. *That the external Man is to be reformed by the internal, and not vice verſa.* By the internal and the external Man the ſame is meant as by the internal and the external Principle of Thought, which have often been treated of before: The Reaſon why the external is reformed by the internal, is, becauſe the internal floweth into the external, and not *vice verſa:* That there is a ſpiritual Influx into natural, and not *vice verſa*, is known in the learned World: And that the internal Man is firſt to be purified and renewed, and thereby the external, is known in the Church; the Reaſon why it is known, is, becauſe the Lord and Reaſon dictate it; the Lord teacheth it in theſe Words, "*Wo unto you, Hypocrites, for ye make clean the Outſide of the Cup and of the Platter, but within they are full of Extortion and Exceſs: Thou blind Phariſee, cleanſe firſt the Inſide of the Cup and Platter, that the Outſide of them may be clean alſo,*" Matt. xxiii. 25, 26: That Reaſon dictates it, is ſhewn abundantly in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM: For what the Lord teacheth, he giveth alſo to Man to perceive by Reaſon; and this, two Ways, one in that he ſeeth in himſelf that a Thing is ſo, as ſoon as he heareth it; the other, in that he underſtandeth it by Reaſons; to ſee in himſelf is in his internal Man, and to underſtand by Reaſons is in his external Man: Who doth not ſee in himſelf this Truth, when he hears it declared, that the internal Man is firſt to be purified, and thereby the external? But he who doth not receive a general Idea

of

of this by Influx from Heaven, may be led into a Miſtake when he conſults the external Principle of his Thought; for from this external Principle no one ſeeth otherwiſe, than that external Works, which are of Charity and Piety, are ſaving without internal Principles; and ſo in other Caſes, as that Sight and Hearing flow into Thought, and Smell and Taſte into Perception, and thus that what is external flows into what is internal, when nevertheleſs it is the direct contrary; that Things ſeen and heard appear to flow into the Thought, is a Fallacy, for the Underſtanding ſeeth in the Eye and heareth in the Ear, and not *vice verſa*; So in other Caſes.

151. But here it may be expedient to obſerve briefly, how the internal Man is reformed, and thereby the external: The internal Man is not reformed by knowing, underſtanding, and being wiſe alone; conſequently not by thinking alone; but by willing that which Knowledge, Intelligence, and Wiſdom teacheth; when Man knows, underſtands, and hath Wiſdom to ſee, that there are ſuch Places as Heaven and Hell, and that all Evil is from Hell, and all Good from Heaven, if then he willeth not Evil becauſe it is from Hell, but willeth Good becauſe it is from Heaven, in this Caſe he is in the firſt Step of Reformation, and in the Entrance out of Hell into Heaven; when Man advanceth farther, and willeth to deſiſt from Evils, he is in the ſecond Step of Reformation, and then he is out of Hell, but not yet in Heaven, which he ſeeth above him: There muſt be this Internal, in Order that Man may be reformed; but unleſs both, as well the External as the Internal be reformed, then Man is not

reformed;

reformed; the External is reformed by the Internal, when the External desists from the Evils, which the Internal willeth not, because they are infernal, and more so when he therefore shunneth them, and fighteth against them; thus the Internal is to will, and the External is to do, for unless a Person doeth that which he willeth, within there is a Principle which willeth it not, and at length he cometh not to will it. From these few Considerations it may be seen, how the external Man is reformed by the internal: This also is what is meant by the Lord's Words to Peter, "*Jesus said, If I wash thee not, thou hast no Part with Me; Peter saith unto him, Lord, not my Feet only, but also my Hands and my Head: Jesus saith to him, He that is washed, needeth not, but that his Feet be washed, and is clean every whit,*" John xiii. 8, 9, 10: By Washing is here meant spiritual Washing, which is purification from Evils; by washing the Head and Hands is meant to purify the internal Man, and by washing the Feet is meant to purify the external; that when the internal Man is purified, the external is to be purified, is meant by these Words, "He that is washed, needeth only that his Feet be washed;" that all Purification from Evils is from the Lord, is meant by these Words, "If I wash thee not, thou hast no Part with Me." That Washing among the Jews represented Purification from Evils, and that this is signified by Washing in the Word, and that by washing the Feet is signified the Purification of the natural or external Man, is abundantly shewn in the ARCANA CELESTIA.

152. Forasmuch

152. Forasmuch as Man hath an Internal and an External, and both are to be reformed in Order that the Man may be reformed, and forasmuch as no one can be reformed, except he explore himself, see, and acknowledge his Evils, and afterwards desist from them, it follows, that not only the External is to be explored, but also the Internal; if the External only is explored, Man doth not see any Thing but what he hath or hath not actually committed, as that he hath not committed Murder, nor Adultery, nor Theft, nor borne false Witness, &c.; thus he explores the Evils of his Body, and not the Evils of his Spirit, and yet the Evils of the Spirit are to be explored, in Order that any one may be reformed; for Man lives a Spirit after Death, and all the Evils which are in the Spirit remain, and the Spirit is no otherwise explored, than by Man's attending to his Thoughts, especially to his Intentions, for the Intentions are Thoughts from the Will; in the Will Evils are in their Origin and in their Root, that is, in their Concupiscences and in their Delights, and unless they are seen and acknowledged, Man is still in Evils, notwithstanding he may not have committed them in Externals: That to think from Intention, is to will and to do, is evident from the Words of the Lord, "*Whosoever looketh on a Woman, to lust after her, hath committed Adultery with her already in his Heart*," Matt. v. 28: Such is the Search of the internal Man, by which the external Man is essentially explored.

153. I have often wondered, that although the whole Christian World is informed, that Evils are to be shunned as Sins, and that otherwise they are

not

not remitted, and that if Sins are not remitted there is no Salvation, yet nevertheleſs ſcarce one in a thouſand knoweth this; this was inquired into in the ſpiritual World, and it was found to be ſo; for every one in the Chriſtian World is informed hereof from the Prayers read before thoſe who receive the Holy Supper, it being plainly declared therein; and yet when they are aſked whether they know this, they anſwer that they do not know it, and they did not know it; the Reaſon is, becauſe they did not think about it, and moſt of them only thought of Faith, and of Salvation by Faith alone. And I have alſo wondered, that Faith alone ſo ſhuts the Eyes, that they who have confirmed themſelves in it, when they read the Word, ſee Nothing of what is there ſaid of Love, Charity, and Works; it is as though they had ſmeared over all Things in the Word with Faith, as he who ſmears a Writing over with Paint, whereby not any Thing which is underneath appears, and if any Thing appears, it is abſorbed by Faith, and ſaid to be Faith.

That

That it is a Law of the Divine Providence, that Man be led and taught of the Lord out of Heaven, by the Word, and by Doctrine and Preachings from the Word, and this in all Appearance as from himself.

154. IN Appearance Man is led and taught from himself, but in Truth he is led and taught of the Lord only: They who confirm the Appearance in themselves, and not at the same Time the Truth, are not able to remove Evils as Sins from themselves; but they who confirm the Appearance, and at the same Time the Truth in themselves, are able; for Evils as Sins are removed in Appearance by Man, and in Truth by the Lord; the latter Persons can be reformed, but the former cannot. They who confirm Appearance, and not at the same Time Truth in themselves, are all interior Idolators, for they are Worshippers of Self and the World; if they have no Religion, they become Worshippers of Nature, and so Atheists; but if they have any Religion, they become Worshippers of Men, and at the same Time of Images; these are they who are meant in the first Commandment of the Decalogue, who worship other Gods; but they who confirm in themselves Appearance, and at the same Time Truth, become Worshippers of the Lord, for the Lord elevates them from their Proprium, (own proper Life) which is principled in Appearance, and leadeth

leadeth them into Light, in which the Truth is, and which is the Truth, and giveth them to perceive interiorly, that they are not led and taught of themſelves, but of the Lord. The rational (Faculty) of both theſe may appear to many as alike, but it is diſſimilar; the rational Faculty of thoſe who are principled in Appearance, and at the ſame Time in the Truth, is a ſpiritual Rational; but the rational Faculty of thoſe, who are principled in Appearance, and not at the ſame Time in the Truth, is a natural Rational; this latter rational Faculty may be compared to a Garden, ſuch as it is in the Light of Winter; whereas the ſpiritual rational Faculty may be compared to a Garden, ſuch as it is in the Light of Spring. But of this, more in what follows, in this Order. I. That Man is led and taught of the Lord only. II. That Man is led and taught of the Lord alone through the Angelic Heaven and out of it. III. That Man is led of the Lord by Influx, and taught by Illumination. IV. That Man is taught of the Lord by the Word, and by Doctrine and Preachings from the Word, therefore immediately by Him alone. V. That Man is led and taught of the Lord in Externals to all Appearance as of himſelf.

155. I. *That Man is led and taught of the Lord only:* This flows, as an univerſal Conſequence, from all that was ſhewn in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM; as well from what is there demonſtrated concerning the Divine Love of the Lord and his Divine Wiſdom in Part the Firſt; as concerning the Sun of the ſpiritual World, and the Sun of the natural World, in Part the Second; alſo concerning De-

grees in Part the Third; and concerning the Creation of the Univerſe, in Part the Fourth; as alſo, concerning the Creation of Man, in Part the Fifth.

156. The Reaſon why Man is led and taught of the Lord only, is, becauſe he liveth from the Lord only, for the Will of his Life is led, and the Underſtanding of his Life is taught: This, however, is contrary to Appearance, for it appears to Man as if he lived from himſelf, and yet the Truth is, that he liveth from the Lord, and not from himſelf: Now foraſmuch as there cannot be given to Man, ſo long as he is in the World, a Perception of Senſation that he liveth from the Lord only, becauſe the Appearance that he liveth from himſelf is not taken away from him (for without it Man is not Man) therefore this muſt be evinced by Reaſons, which muſt afterwards be confirmed by Experience, and laſtly by the Word.

157. That Man liveth from the Lord only, and not from himſelf, may be evinced by theſe Reaſons; that there is one only Eſſence, one only Subſtance, and one only Form, from which are all the Eſſences, Subſtances, and Forms, which are created: That one only Eſſence, Subſtance, and Form, is the Divine Love and the Divine Wiſdom, from which are all Things, which have Relation to Love and Wiſdom in Man: That moreover it is Good itſelf and Truth itſelf, to which all Things have Relation: And that this is Life, from which is the Life of All, and all Things of Life: Alſo that the Self-ſubſiſting and Sole-ſubſiſting Principle *(Unicum et Ipſum)* is Omnipreſent, Omniſcient, and Omnipotent. And that this Self-ſubſiſting and Sole-ſubſiſting Principle

is

is the Lord from Eternity, or Jehovah. FIRST, *That there is one only Eſſence, one only Subſtance, and one only Form, from which all the Eſſences, Subſtances, and Forms, which were created, are;* it was ſhewn in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 44 to 46, and in Part the Second of the ſame Treatiſe, that the Sun of the Angelic Heaven, which is from the Lord, and in which the Lord is, is that Sole or Only Subſtance and Form, from which all Things are created, and that Nothing does exiſt, or can exiſt, which is not from it: That all Things are from it by Derivations according to Degrees, is ſhewn there in Part the Third. Who doth not perceive and acknowledge from Reaſon, that there is one ſole Eſſence from which all Eſſence is, or one ſole *Eſſe* from which all *Eſſe* is? What can exiſt without an Eſſe, [a Being] and what is that Eſſe from which all Eſſe is, but Eſſe Itſelf, and that which is Eſſe itſelf, is alſo the Sole Eſſe, and in itſelf Eſſe: This being the Caſe, and every one perceiving and acknowledging this from Reaſon, or at leaſt, being capable of perceiving and acknowledging it, what elſe then follows, than that this Eſſe, which is the Divine itſelf, which is Jehovah, is All in all Things which are and exiſt? It is the ſame Thing if it be ſaid, that there is one ſole Subſtance, from which all Things are; and foraſmuch as a Subſtance without a Form is not any Thing, it follows alſo, that there is one ſole Form, from which all Things are. That the Sun of the Angelic Heaven is that ſole Subſtance and Form; alſo how that Eſſence, Subſtance, and Form, is varied in Things created, is demonſtrated in the

above-mentioned

above-mentioned Treatiſe. SECONDLY, *That that one only Eſſence, Subſtance, and Form, is the Divine Love and the Divine Wiſdom; from which all Things are, which have Relation to Love and Wiſdom in Man,* is alſo fully ſhewn in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM: Whatſoever Things in Man appear to live, have Relation to the Will and the Underſtanding in him; and that theſe two Principles conſtitute his Life, every one from Reaſon perceives and acknowledges; why elſe is it ſo conſtantly ſaid, I will this or I underſtand this, or I love this or I think this? And whereas Man willeth what he loveth, and thinketh what he underſtandeth, therefore all Things of the Will have Relation to Love, and all Things of the Underſtanding to Wiſdom: And foraſmuch as theſe two Principles cannot exiſt in any one from himſelf, but from Him who is Love itſelf and Wiſdom itſelf, it follows, that it is from the Lord from Eternity or Jehovah; if this were not the Origin of thoſe Principles, Man would be Love itſelf and Wiſdom itſelf, therefore God from Eternity, at which human Reaſon itſelf is ſtruck with Horror. Can any Thing exiſt but from what is prior to itſelf, and can this Prior exiſt but from what is ſtill prior to it, and thus finally from the Firſt, which is in itſelf? THIRDLY: *In like Manner, that it is Good itſelf and Truth itſelf, to which all Things have Relation.* It is received and acknowledged by every one who hath Reaſon, that God is Good itſelf and Truth itſelf, alſo that every Thing good and true is from Him; therefore alſo that what is good and true cannot come from any other Source than from Good or Goodneſs and

Truth

Truth itſelf; theſe Things are acknowledged by every rational Man as ſoon as they are heard: When it is next ſaid, that all of the Will and Underſtanding, or all of Love and Wiſdom, or all of Affection and Thought, with the Man who is led of the Lord, hath Relation to Good and Truth, it follows, that all which ſuch Man willeth and underſtandeth, or which he loveth and is wiſe in, or by which he is affected and which he thinketh, is from the Lord: Hence it is, that every one in the Church knoweth, that every Thing good and every Thing true from Man in itſelf is not good and true, but only that which is from the Lord. Foraſmuch as this is a Truth, it follows, that all that which ſuch a Man willeth and thinketh, is from the Lord. That neither can any wicked Man will and think from any other Origin, will be ſeen in what follows. FOURTHLY, *That thoſe Principles are Life, from which is the Life of All, and all Things of Life*, is abundantly ſhewn in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM. Human Reaſon alſo, at the firſt Hearing, receives and acknowledges, that all the Life of Man is of his Will and Underſtanding, for if the Will and Underſtanding be taken away, he doth not live; or, what is the ſame, that all the Life of Man is of his Love and his Thought, for if Love and Thought be taken away, he doth not live: Now foraſmuch as the All of the Will and Underſtanding, or the All of Love and Thought in Man is from the Lord, as was ſaid above, it follows, that the All of Life is from Him. FIFTHLY, *That this Self-ſubſiſting and Sole-ſubſiſting Principle is Omnipreſent, Omniſcient, and Omnipotent;* this alſo every Chriſtian acknowledges

knowledges from his Doctrine, and every Gentile from his Religion; hence alſo, every one, in whatſoever Place he is, thinks that God is where he is, and prays to God as preſent; and ſince every one ſo thinketh, and ſo prayeth, it follows, that they cannot think otherwiſe than that God is every where, therefore Omnipreſent: In like Manner that he is Omnipotent and Omniſcient; wherefore every one praying to God implores from his Heart, that He would lead him, becauſe He is able to do ſo: Thus every one acknowledges at ſuch Time the Divine Omnipreſence, Omniſcience, and Omnipotence; he acknowledgeth, becauſe he then turns his Face to the Lord, and then from Him floweth that Truth. SIXTHLY, *That this Self-ſubſiſting and Sole-ſubſiſting Principle is the Lord from Eternity, or Jehovah:* In THE DOCTRINE OF THE NEW JERUSALEM CONCERINNG THE LORD, it is ſhewn, that God is One in Eſſence and Perſon, and that that God is the Lord, and that the Divine [Principle] itſelf, which is called Jehovah the Father, is the Lord from Eternity, and that the Human Divine [Principle] is the Son conceived by his Divine from Eternity, and born in the World; and that the Proceeding Divine [Principle] is the Holy Ghoſt. It is ſaid Self-ſubſiſting [*Ipſum*] and Sole-ſubſiſting, becauſe it was ſaid before, that the Lord from Eternity or Jehovah is Self-ſubſiſting Life, (Life itſelf) as being Love itſelf and Wiſdom itſelf, or Goodneſs itſelf and Truth itſelf, from which all Things are. That the Lord out of Himſelf created all Things, and not out of Nothing, may be ſeen in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 282 to 284, n. 349 to 357.

357. By the above Conſiderations, this Truth, that Man is led and taught of the Lord alone, is confirmed by Reaſons.

158. This ſame Truth is confirmed, not only by Reaſons, but alſo by living Perceptions among the Angels, eſpecially the Angels of the Third Heaven; theſe perceive the Influx of Divine Love and Divine Wiſdom from the Lord; and inaſmuch as they perceive it, and from their Wiſdom know that theſe Principles are Life, therefore they ſay that they live from the Lord, and not from themſelves; and this they not only ſay, but alſo love and deſire that it may be ſo: Nevertheleſs they are ſtill in all Appearance, as if they lived from themſelves, yea in a ſtronger Appearance than other Angels, for, as was ſhewn above, n. 42 to 45, *in Proportion as any one is more nearly conjoined to the Lord, in the ſame Proportion he appeareth to himſelf more diſtinctly to be his own, and perceiveth more evidently that he is the Lord's.* It hath been given me alſo to be in a ſimilar Perception and Appearance, now for many Years, from which I am fully convinced, that I neither will nor think any Thing from myſelf, but that it appears as from myſelf; and it is alſo given to deſire and love this. The ſame may be confirmed by many other Conſiderations from the ſpiritual World, but theſe two may ſuffice for the Time.

159. That the Lord alone hath Life, is evident from theſe Paſſages in the Word, "*I am the Reſurrection and the Life; he that believeth in Me, though he were dead, yet ſhall he live,*" John xi. 25. "*I am the Way, and the Truth, and the Life,*" John xiv. 6. "*God was the Word, in Him was Life, and the Life was*

was the Light of Men," John i. 1, and 4. The Word there is the Lord. "*As the Father hath Life in Himself, so he hath given to the Son to have Life in Himself*," John v. 26. That Man is led and taught of the Lord only, is evident from these Passages, "*Without Me ye can do Nothing*," John xv. 5. "*Man cannot take any Thing, unless it be given him from Heaven*," John iii. 27. "*Man cannot make one Hair white or black*," Matt. v. 36; by a Hair in the Word is signified the least of all Things.

160. That the Life of the wicked is from the same Origin, will be demonstrated hereafter in its proper Article; we shall here only illustrate it by Comparison; from the Sun of the World flows Heat and Light, and enters by Influx as well into Trees which bear evil Fruit, as into Trees which bear good Fruit, and they vegetate and grow alike; the Forms, into which the Heat enters by Influx, cause that Difference, but not the Heat in itself. It is the same with Light, this is variegated in Colours according to the Forms, into which it enters by Influx; there are beautiful and lively Colours, and there are ugly and dull Colours, but still the Light is the same. It is the same with the Influx of spiritual Heat which in itself is Love, and of spiritual Light which in itself is Wisdom, from the Sun of the spiritual World; the Forms, into which they enter by Influx, make the Difference, but not that Heat which is Love, and that Light which is Wisdom, in itself: The Forms into which they flow, are human Minds. From these Considerations then it is evident, that Man is led and taught of the Lord alone.

161. But

161. But what the Life of Animals is, was ſhewn above, namely, that it is a Life of Affection merely natural with its concomitant Science; and that it is a mediate Life correſponding to the Life of thoſe which are in the ſpiritual World.

162. II. *That Man is led and taught of the Lord alone, through the Angelic Heaven and out of it;* it is ſaid that Man is led of the Lord through the Angelic Heaven, and out of it; but that it is through the Angelic Heaven, is from Appearance, whereas that it is out of it, is from the Truth: The Reaſon why there is an Appearance that it is through the Angelic Heaven, is, becauſe the Lord appeareth above that Heaven as the Sun: The Reaſon why it is the Truth, that it is out of that Heaven, is becauſe the Lord in that Heaven is as the Soul in a Man; for the Lord is Omnipreſent, and is not in Space, as was ſhewn before, wherefore Diſtance is an Appearance according to Conjunction with Him, and Conjunction is according to the Reception of Love and Wiſdom from Him: And foraſmuch as no one can be conjoined to the Lord, as he is in Himſelf, therefore he appeareth to the Angels at a Diſtance as a Sun: Nevertheleſs He is in the univerſal Angelic Heaven, like the Soul in a Man; and in like Manner in every Society of Heaven, and in like Manner in every Angel there; for the Soul of a Man is not only the Soul of the Whole, but alſo of each Part. But whereas it is from Appearance that the Lord ruleth the univerſal Heaven, and through it the World from the Sun which is from Him, and in which He is, concerning which Sun ſee the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, Part

the Second; and whereas it is allowable for any Man to ſpeak from Appearance, neither can he do otherwiſe, therefore it is allowable for any one, who is not principled in Wiſdom itſelf, to think, that the Lord ruleth all and every Thing out of his Sun, and alſo that he ruleth the World through the Angelic Heaven; from ſuch Appearance alſo the Angels of the inferior Heavens think; but the Angels of the ſuperior Heavens do indeed ſpeak from Appearance, but they think from the Truth, which is that the Lord ruleth the Univerſe out of the Angelic Heaven, which is out of Himſelf. That the Simple and the Wiſe ſpeak alike, but do not think alike, may be illuſtrated from the Sun of the World; of this Sun all Men ſpeak from Appearance, as that it riſes and ſets, but the Wiſe, although they ſpeak in like Manner, ſtill think that it ſtands immoveable, which alſo is the Truth, and the other Way of conceiving it is an Appearance. The ſame may alſo be illuſtrated from Appearances in the ſpiritual World, for in that World there appear Spaces and Diſtances as in the natural World, but ſtill they are Appearances according to the Diſſimilitude of Affections and of Thoughts thence derived. It is the ſame with the Appearance of the Lord in his Sun.

163. But how the Lord leadeth and teacheth every Man out of the Angelic Heaven, ſhall briefly be explained; in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, and above in this Treatiſe on THE DIVINE PROVIDENCE; alſo in the Work on HEAVEN AND HELL, publiſhed in London in the Year 1758, from Things ſeen and heard it is made known, that the univerſal Angelic

Heaven

Heaven appears before the Lord as one Man, and in like Manner each Society in Heaven, and that thence it is, that each particular Angel and Spirit is in a perfect human Form; and moreover in the abovenamed Treatises it is shewn, that Heaven is not Heaven from the Proprium [own proper Life] of the Angels, but from the Reception of Divine Love and Divine Wisdom from the Lord by the Angels: Hence it may appear, that the Lord ruleth the universal Angelic Heaven as one Man; and that that Heaven, inasmuch as it is a Man, is the very Image and Likeness of the Lord; and that the Lord Himself ruleth that Heaven, as the Soul ruleth its Body. And forasmuch as the universal human Race is ruled by the Lord, that it is not ruled through Heaven, but out of Heaven by the Lord, consequently out of Himself, because He Himself is Heaven, as was said.

164. But forasmuch as this is an Arcanum of Angelic Wisdom, it cannot be comprehended by a Man, except he be one whose spiritual Mind is opened, for such a Man, by Virtue of Conjunction with the Lord, is an Angel; and by such an one, from what hath been premised, the following Particulars may be comprehended. 1. That all, as well Men as Angels, are in the Lord, and the Lord in them, according to Conjunction with Him. 2. That every one of these hath his Place appointed in the Lord, therefore in Heaven, according to the Quality of Conjunction or Reception of Him. 3. That every one in his Place hath his State distinct from the State of others; and that from the common (Body or Principle) he deriveth his Task according

cording to his Situation, his Function, and his Neceſſity, altogether like any particular Part or Organ in the human Body. 4. That every Man is initiated into his Place by the Lord according to his Life. 5. That every Man from Infancy is introduced into that Divine Man, whoſe Soul and Life the Lord is, and that he is led and taught out of his Divine Love according to his Divine Wiſdom, in Him and not out of Him. But inaſmuch as Liberty is not taken away from Man, that Man cannot otherwiſe be led and taught, than according to Reception as if from himſelf. 6. That they who receive, through infinite Windings and Meanderings, as it were, are conducted to their Places, nearly as the Chyle is conveyed through the Meſentery and lacteal Veſſels there into its Receptacle, and from thence through the Thoracic Duct into the Blood, and ſo into its proper Place. 7. That they who do not receive, are ſeparated from thoſe who are within the Divine Man, as the Excrement and Urine are ſecreted and ſeparated by Man. Theſe are Arcana of Angelic Wiſdom, which may in ſome Meaſure be comprehended by Man, but there are many which cannot.

165. III. *That Man is led of the Lord by Influx, and taught by Illumination.* The Reaſon why Man is led of the Lord by Influx, is, becauſe to be led, and alſo to enter by Influx, are predicated of Love and of the Will; and the Reaſon why Man is taught of the Lord by Illumination, is, becauſe to be taught and to be illuminated are predicated properly of Wiſdom and of the Underſtanding: That every Man is led from his own Love of himſelf, and according to it by others, and not from the Underſtanding,

Underſtanding, is well known ; he is led by the Underſtanding and according to it, only when the Love or the Will maketh the Underſtanding ; and when this is the Caſe, it may alſo be ſaid of the Underſtanding that it is led, but yet the Underſtanding in this Caſe is not led, but the Will from which it is derived. It is called Influx, becauſe it is a cuſtomary Way of ſpeaking to ſay, that the Soul flows into or operates by Influx upon the Body, and that Influx is ſpiritual and not phyſical, and the Soul or Life of Man is his Love or Will, as was ſhewn above ; alſo becauſe Influx is comparatively like the Influx of the Blood into the Heart, and out of the Heart into the Lungs ; that there is a Correſpondence of the Heart with the Will, and of the Lungs with the Underſtanding, and that the Conjunction of the Will with the Underſtanding is like the Influx of the Blood out of the Heart into the Lungs, is ſhewn in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 371 to 432.

166. But the Reaſon why Man is taught by Illumination, is, becauſe to be taught and alſo to be illuminated are predicated of the Underſtanding, for the Underſtanding, which is the internal Sight of Man, is no otherwiſe illuminated by ſpiritual Light, than as the Eye or external Sight of Man is by natural Light ; in like Manner alſo both are taught, but the internal Sight, which is of the Underſtanding, by ſpiritual Objects, and the external Sight, which is of the Eye, by natural Objects. There is ſpiritual Light and natural Light, both as to external Appearance alike, but as to internal unlike, for natural Light is from the Sun of the natu-

ral

ral World, and thence in itſelf is void of Life, whereas ſpiritual Light is from the Sun of the ſpiritual World, and thence in itſelf is living; this laſt illuminates the human Underſtanding, and not natural Light: Natural and rational Illumination [*Lumen*] is not from the latter Light, but from the former; it is called natural and rational Illumination, becauſe it is ſpiritual-natural; for there are three Degrees of Light in the ſpiritual World, celeſtial Light, ſpiritual Light, and ſpiritual-natural Light; celeſtial Light is a ruddy flaming Light, this Light they have who are in the third Heaven; ſpiritual Light is a white ſhining Light, this Light they have who are in the middle Heaven; and ſpiritual-natural Light is ſuch as the Light of Day is in our World, this Light they have who are in the ultimate Heaven, and alſo they who are in the World of Spirits, which is the middle between Heaven and Hell; but this Light, in the latter World, is with the good like the Light of Summer, and with the wicked like the Light of Winter upon Earth. But it is to be noted, that all the Light of the ſpiritual World hath Nothing in common with the Light of the natural World; they are as different as Life and Death. From which it is evident, that natural Light, ſuch as we have before our Eyes, doth not illuminate the Underſtanding, but ſpiritual Light. Man is ignorant of this, becauſe heretofore he knew Nothing of ſpiritual Light. That ſpiritual Light is in its Origin Divine Wiſdom, or Divine Truth, is ſhewn in the Work on HEAVEN AND HELL, n. 126 to 140.

167. Foraſmuch

167. Foraſmuch as the Light of Heaven hath now been ſpoken of, it may be expedient to ſay Something alſo of the Light of Hell: Light in Hell is alſo of three Degrees; the Light in the loweſt Hell is like the Light of burning Coals; the Light in the middle Hell is like the Light from the Flame of a Wood Fire; and the Light in the higheſt Hell is like the Light of Candles, and to ſome like the Light of the Moon by Night. Neither are theſe Lights natural, but they are ſpiritual, for all natural Light is dead, and extinguiſheth the Underſtanding, and they who are in Hell, have the Faculty of Underſtanding, which is called Rationality, as was ſhewn before, and Rationality itſelf is from ſpiritual Light, and not in the leaſt from natural Light; and the ſpiritual Light which they have from Rationality, is turned into infernal Light, as the Light of Day into the Darkneſs of Night. But yet all who are in the ſpiritual World, as well they in the Heavens as they in the Hells, ſee in their own Light as clearly as Man doth by Day in his; the Reaſon is, becauſe the Eye of every one is formed for the Reception of the Light in which he is; therefore the Eyes of the Angels of Heaven for the Reception of the Light in which they are, and the Eyes of the Spirits of Hell for the Reception of their Light; with theſe it is comparatively as with Owls and Bats, which ſee Objects as clearly in the Night as other Birds ſee them in the Day; for their Eyes are formed for the Reception of their own Light. But the Difference between theſe Lights appears clearly to thoſe who look out of one Light into another; as when an Angel of Heaven looks into Hell,

Hell, he ſees Nothing but mere Darkneſs there; and when a Spirit of Hell looks into Heaven, he ſees Nothing but Darkneſs there; the Reaſon is, becauſe celeſtial Wiſdom is to thoſe who are in Hell as Darkneſs, and on the other Hand infernal Inſanity is to thoſe who are in Heaven as Darkneſs. Hence it may appear, that ſuch as a Man's Underſtanding is, ſuch is his Light, and that every one cometh into his own Light after Death, for he doth not ſee in any other; and in the ſpiritual World, where all are ſpiritual even as to their Bodies, the Eyes of all are formed to ſee from their own Light; the Life's Love of every one maketh to itſelf an Underſtanding, and ſo alſo a Light; for Love is as the Fire of Life, from which is the Light of Life.

168. Foraſmuch as few know any Thing of the Illumination, in which the Underſtanding of Man is, who is taught of the Lord, therefore Something ſhall be ſaid of it. There is Illumination from the Lord interior and exterior, and there is Illumination from Man alſo interior and exterior: Interior Illumination from the Lord is, when a Man at firſt hearing perceiveth whether that which is ſaid be true or not true; exterior Illumination is derived thence in the Thought: Interior Illumination from Man is from Confirmation alone; and exterior Illumination from Man is from Science alone; but to ſpeak of each more particularly. *A rational Man by interior Illumination from the Lord* immediately perceiveth, when he hears Things ſaid, whether they are true or not true; as for Example; when it is ſaid that Love is the Life of Faith, or that Faith liveth from Love; a Man from interior Illumination

mination alſo perceiveth this, that whatſoever a Man loves that he willeth, and what he willeth that he doeth, and conſequently that to love is to do: Alſo he perceives this, that whatſoever a Man believeth from Love, that alſo he willeth and doeth, and conſequently, that to have Faith is alſo to do; likewiſe, that an impious Man cannot have the Love of God, therefore neither the Faith of God. A rational Man alſo, from interior Illumination, when he hears, immediately perceiveth the following Truths, That God is one: That he is Omnipreſent: That every Good is from him: Alſo, that all Things have Relation to Goodneſs and Truth; and that every good Thing is from Goodneſs itſelf, and every Thing true from Truth itſelf. Theſe, and other ſuch like Truths, Man perceiveth interiorly in himſelf, when he heareth them; the Reaſon why he perceiveth, is, becauſe he hath Rationality, and this is in the Light of Heaven which illuminates. *Exterior Illumination* is Illumination of the Thought derived from interior Illumination, and the Thought is ſo far in Illumination as it remaineth in the Perception which it hath from interior Illumination, and as it hath at the ſame Time Knowledges of Things true and good, for from theſe it ſupplies itſelf with Reaſons for Confirmation. The Thought, by Virtue of this exterior Illumination, ſeeth a Thing on both Sides, on one Side it ſeeth the Reaſons which confirm it, on the other Side it ſeeth the Appearances which invalidate it, the latter it diſpelleth, the former it collecteth. But *interior Illumination from Man*, is totally different; a Man, by Virtue of this Illumination, ſeeth a Thing on one Side, and not on the

other, and when he hath confirmed it, he ſeeth it in a Light ſimilar, as to Appearance, to the Light treated of above, but it is the Light of Winter: As for Example; a Judge, who in Conſequence of Bribes, and for the Sake of Intereſt, judgeth unjuſtly, after he hath confirmed his Judgment by the Laws and by Reaſons, doth not ſee any Thing but Juſtice in his Judgment; ſome ſee Injuſtice, but becauſe they do not deſire to ſee it, they darken and blind themſelves, and ſo do not ſee it: It is the ſame with a Judge, who paſſeth Judgment under the Influence of Friendſhip, from the Deſire of conciliating Favour, and from the Influence of Connexions. With Perſons of ſuch a Character, the ſame Thing happens in Reſpect to whatever they receive from the Mouth of a Man of Authority, or from a Man of Reputation or Fame, or in Reſpect to whatever they have hatched out of their own Self-derived Intelligence: They are blind Reaſoners, for their Sight is grounded in falſe Principles, which they confirm, and what is Falſe cloſeth up the Sight, and Truth openeth it. Such Perſons do not ſee any Truth from the Light of Truth, nor any Thing juſt from the Love of Juſtice, but from the Light of Confirmation, which is infatuating Light; they appear in the ſpiritual World like Faces without a Head, or like Faces ſimilar to human Faces, behind which there are Heads of Wood, and they are called rational Beaſts, [*Pecudes*] becauſe they have Rationality in their Power. But *exterior Illumination from Man* hath Place with thoſe who think and ſpeak from Science alone impreſſed upon the Memory;

ory; these from themselves are but little able to confirm any Thing.

169. Such are the Differences of Illumination and thence of Perception and Thought; there is an actual Illumination from spiritual Light, but the Illumination itself from that Light doth not appear to any one in the natural World, because natural Light hath Nothing in common with spiritual Light: This Illumination hath sometimes appeared to me in the spiritual World, being seen about those who were in Illumination from the Lord, as Something luminous about the Head, like a ruddy Light of the Colour of the human Face [*rutilans Colore Faciei humanæ.*] But with those who are in Illumination from themselves, there was such a luminous Appearance not about the Head, but about the Mouth and above the Chin.

170. Besides these Illuminations there is also another Illumination, by which it is revealed to Man, in what Faith, and in what Intelligence and Wisdom he is, which Revelation is such, that he himself perceiveth it in himself; he is admitted into a Society, where there is genuine Faith, and where there is true Intelligence and Wisdom, and there his interior Rationality is opened, from which he seeth his Faith, and his Intelligence and Wisdom, of what Kind they are, even to the Acknowledgment thereof: I have seen some returning from thence, and I have heard them confess, that they had had no Faith, although in the World they thought they had much, and in an eminent Degree above others; in like Manner they confessed respecting their Intelligence and Wisdom: They were some

of

of those who were principled in Faith alone, and in no Charity, and who were in Self-derived Intelligence.

171. IV. *That Man is taught of the Lord by the Word, and by Doctrine and Preachings from the Word, and thus immediately from Him alone.* It was said and shewn above, that Man is led and taught of the Lord alone, and this out of Heaven, and not through Heaven, or through any Angel there; and forasmuch as he is led of the Lord alone, it follows, that he is led immediately, not mediately: But how this is done, we shall proceed to explain.

172. In THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, it is shewn, that the Lord is the Word, and that all Doctrine of the Church is to be drawn out of the Word; now inasmuch as the Lord is the Word, it follows, that the Man who is taught out of the Word, is taught of the Lord alone. But because this is difficult to be comprehended, it may be expedient to illustrate it in this Order. 1. That the Lord is the Word, because the Word is from Him and of Him. 2. And because it is the Divine Truth of Divine Good. 3. That thus to be taught out of the Word, is to be taught out of Him. 4. And that this being effected mediately by Preachings doth not take away the immediate [Teaching.] FIRST, *That the Lord is the Word, because it is from Him, and concerning Him.* That the Word is from the Lord, is denied by no one in the Church; but that the Word is concerning the Lord Alone, this indeed is not denied, but neither is it known; it is however shewn in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 1 to 7, and

n. 37

n. 37 to 44; and in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 62 to 69, n. 80 to 90, n. 98 to 100: Now forasmuch as the Word is from the Lord alone, and concerning the Lord alone, it follows, that when Man is taught out of the Word, he is taught out of the Lord, for the Word is Divine; who can communicate what is Divine, and plant it in the Heart, but the Divine (Being) Himself, from whom it is, and concerning whom it treats? Wherefore the Lord saith, where he speaketh of his Conjunction with his Disciples, "*That they should abide in Him, and His Words in them*," John xv. 7. "*That his Words were Spirit and Life*," John vi. 63: "*And that he maketh his Abode with them, who keep his Words*," xiv. 20 to 24; wherefore to think from or out of the Lord, is to think from or out of the Word, as by the Word. That all Things of the Word have Communication with Heaven, is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, from Beginning to End; and forasmuch as the Lord is Heaven, it is meant that all Things of the Word have Communication with the Lord Himself: The Angels of Heaven indeed have Communication, but this is also from the Lord. SECONDLY, *That the Lord is the Word, because it is the Divine Truth of Divine Good*: That the Lord is the Word, he teacheth in John in these Words, "*In the Beginning was the Word, and the Word was with God, and God was the Word: And the Word was made Flesh, and dwelt in us*," i. 1, 14: Forasmuch as this Passage hath heretofore been no otherwise understood, than as implying

implying that God taught Men by the Word, therefore it hath been explained by ſuppoſing it an elevated Expreſſion, which involves that the Lord is not the Word itſelf: The Reaſon is, becauſe Men did not know, that by the Word is meant the Divine Truth of Divine Good, or, what is the ſame, the Divine Wiſdom of Divine Love; that theſe are the Lord Himſelf, is ſhewn in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, in Part the Firſt; and that theſe are the Word is ſhewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 1 to 86. How the Lord is the Divine Truth of Divine Good, we ſhall alſo briefly ſhew in this Place: A Man is not a Man by Virtue of his Face and Body, but by Virtue of the Good of his Love and the Truths of his Wiſdom; and whereas Man is Man by Virtue of theſe Principles, every Man is alſo his own Truth and his own Good, or his own Love and his own Wiſdom; without theſe he is not a Man: But the Lord is Goodneſs itſelf and Truth itſelf, or, what is the ſame, Love itſelf and Wiſdom itſelf; and theſe are the Word, which in the Beginning was with God, and which was God, and which was made Fleſh. THIRDLY, *That thus to be taught out of the Word, is to be taught of the Lord Himſelf*, becauſe it is to be taught out of Goodneſs itſelf and out of Truth itſelf, or out of Love itſelf and out of Wiſdom itſelf, which are the Word, as was ſaid; but every one is taught according to the Underſtanding of his Love, and what is over and above doth not remain. All they, who are taught of the Lord in the Word, are inſtructed in a few Truths in the World, but in many

ny when they become Angels; for the Interiors of the Word, which are Divine Spiritual and Divine Celeſtial Things, are implanted at the ſame Time, but theſe are not opened in Man till after his Death, in Heaven, where he is in Angelic Wiſdom, which, comparatively to human, and therefore to his former Wiſdom, is ineffable. That the Divine ſpiritual and the Divine celeſtial Things, which conſtitute Angelic Wiſdom, are in all and every Particular of the Word, may be ſeen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 5 to 26. FOURTHLY, *That this being effected mediately by Preachings, doth not take away the immediate* [*Teaching:*] The Word cannot otherwiſe be taught than mediately by Parents, Maſters, Preachers, Books, and eſpecially by reading it; but ſtill it is not taught from them, but by them of the Lord: This alſo is agreeable to what is known unto Preachers, who ſay, that they do not ſpeak from themſelves but from the Spirit of God; and that every Thing true, as well as every Thing good, is from God; they can indeed ſay this, and make it enter into the Underſtanding of many, but not into the Heart of any one, and what is not in the Heart, that periſheth in the Underſtanding; by the Heart is meant the Love of Man. Hence it may be ſeen, that Man is led and taught of the Lord alone; and immediately of Him, when out of the Word. This is an Arcanum of Arcana of Angelic Wiſdom.

173. That the Word is alſo the Light of thoſe, who are out of the Church, and have not the Word, is ſhewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n.

104 to 113: And forasmuch as Man hath Light through the Word, and from Light hath Understanding, and this is the Case with the Wicked as well as the Good; it follows, that from Light in its Origin, exists Light in its Derivations, which are Perceptions and Thoughts on any Subject whatsoever: The Lord saith, "*That without Him they can do Nothing*," John xv. 5. "*That a Man cannot take any Thing except it be given him from Heaven*," John iii. 27. "*And that our Father which is in Heaven, maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust*," Matt. v. 45; by Sun is meant here, as elsewhere in the Word, in its spiritual Sense, the Divine Good of Divine Love, and by Rain the Divine Truth of Divine Wisdom; these are given to the Evil and to the Good, and to the Just and to the Unjust, for if they were not given, no one would have Perception and Thought. That there is one sole Life, from which all have Life, was shewn above, and Perception and Thought is of Life, wherefore from the same Fountain from which Life is, are also Perception and Thought. That all Light, which makes the Understanding, is from the Sun of the spiritual World, which is the Lord, was abundantly shewn above.

174. V. *That Man in Externals is led and taught of the Lord, to all Appearance as of himself:* This is done in his Externals, but not in Internals; no one knows how the Lord leadeth and teacheth Man in his Internals, just as he doth not know how the Soul operates that the Eye may see, the Ear hear, the Tongue and Mouth speak, the Heart impel the Blood, the Lungs respire, the Stomach digest, the

Liver

Liver and Pancreas diſtribute [*diſponant*,] the Kidneys ſecrete, and innumerable other Things; theſe do not come to the Perception and Senſation of Man; in like Manner it is with the Things which are done of the Lord in the interior Subſtances and Forms of the Mind, which Things are infinitely more in number: The Operations of the Lord therein do not appear to Man; but the Effects themſelves appear, which are many, and alſo ſome Cauſes of Effects; theſe are Externals in which Man is, together with the Lord; and foraſmuch as Externals make one with Internals, for they cohere in one Series, therefore no other Diſpoſition can be made in Internals by the Lord, but according to that Diſpoſition which is made in Externals by Means of Man. That Man thinketh, willeth, ſpeaketh, and acteth to all Appearance as from himſelf, every one knows; and that without ſuch Appearance Man would have no Will and Underſtanding, conſequently no Affection and Thought, and alſo no Reception of any Thing good and true from the Lord, any one may ſee; this being the Caſe, it follows, that without ſuch Appearance there would be no Knowledge of God, no Charity and Faith, and conſequently no Reformation and Regeneration, therefore no Salvation; from which Conſiderations it is evident, that this Appearance was given to Man of the Lord for all thoſe Uſes; and principally that he might have a Receptive and a Reciprocal [Principle] (or Receptibility and Reciprocality,) by which the Lord may be conjoined to Man, and Man to the Lord, and that Man by that Conjunction may live to Eternity. This Appearance it is which is here meant.

That it is a Law of the Divine Providence, that Man ſhould not perceive and feel any Thing of the Operation of the Divine Providence, but yet ſhould know and acknowledge it.

175. THE natural Man, who doth not believe in the Divine Providence, thinks with himſelf, What is the Divine Providence, when I ſee the Wicked are promoted to greater Honours, and acquire more Wealth than the Good; and when many ſuch like Things ſucceed better with thoſe, who do not believe in the Divine Providence, than with thoſe who do? Yea, when Infidels and impious Perſons can occaſion Injuries, Loſſes, and Misfortunes, and ſometimes Death to the Faithful and Pious, and this by Craft and Malice? Thus the natural Man in Thought ſays to himſelf, Do not I ſee from Experience itſelf, as in open Day, that deceitful Machinations, provided a Man by ingenious Cunning can make them appear to be faithful and juſt, prevail over Fidelity and Juſtice? What am I to think then of other Caſes, but that they are Neceſſities, Conſequences, and fortuitous Incidents, in which Nothing from the Divine Providence appears? Are not Neceſſities to be aſcribed to Nature? Are not Conſequences Cauſes flowing from natural or civil Order? And are not fortuitous Incidents either derived from Cauſes which are not known, or from no Cauſes at all? Such are the Thoughts

Thoughts of the natural Man, who attributes Nothing to God, but all Things to Nature, for he who doth not attribute any Thing to God, neither doth he attribute any Thing to the Divine Providence, inaſmuch as God and the Divine Providence make one. But the ſpiritual Man ſays or thinks otherwiſe with himſelf; although he doth not perceive in Thought, or ſee with his Eyes, the Divine Providence in its Progreſſion, yet he knoweth and acknowledgeth it. Now foraſmuch as the abovementioned Appearances and conſequent Fallacies have blinded the Underſtanding, and this cannot receive any Sight, unleſs the Fallacies which had induced Blindneſs, and the falſe Principles which had induced Darkneſs, be diſpelled; and foraſmuch as this cannot be done but by Truths, in which there is a Power of diſpelling falſe Principles, therefore theſe Truths are to be opened; but that this may be done diſtinctly, it may be expedient to obſerve the following Order. I. That if Man perceived and felt the Operation of the Divine Providence, he would not act from Liberty according to Reaſon, neither would any Thing appear to him as from himſelf. The ſame would be the Caſe if he foreknew Events. II. That if Man manifeſtly ſaw the Divine Providence, he would interfere with the Order (*inferret ſe Ordini*) and Tenor of its Progreſſion, and pervert and deſtroy it. III. That if Man manifeſtly ſaw the Divine Providence, he would either deny God, or make himſelf a God. IV. That it is given Man to ſee the Divine Providence on the Back, and not in the Face (*a Tergo et non a Facie;*)

Facie ;)* alſo in a ſpiritual State, and not in a natural State.

176. I. *That if Man perceived and felt the Operation of the Divine Providence, he would not act from Liberty according to Reaſon, neither would any Thing appear to him as from himſelf, or as his own. The ſame would be the Caſe if Man foreknew Events.* That it is a Law of the Divine Providence, that Man ſhould act from Liberty according to Reaſon ; alſo that whatſoever a Man willeth, thinketh, ſpeaketh, and doeth, ſhould appear to him as from himſelf ; and that without ſuch Appearance no Man would have any Thing his own, or be his own Man, therefore would have Nothing proper to himſelf *(Proprium,)* and thus no Imputation, without which it would be indifferent whether he did Evil or Good, and whether he had the Faith of God or the Perſuaſion of Hell ; in a Word, that in ſuch a Caſe he would not be Man, was ſhewn above under its ſeveral Articles to the Evidence of the Underſtanding. We ſhall now proceed to ſhew, that Man would have no Liberty of acting according to Reaſon, and no Appearance of acting as from himſelf, if he perceived and felt the Operation of the Divine Providence, becauſe if he perceived and felt it, he would alſo be led of it, for the Lord by his Divine Providence leadeth all, and not Man himſelf except in Appearance, as was alſo ſhewn above ; wherefore if he had a lively Perception and Senſation of being led, he would not be conſcious of Life, and in ſuch Caſe would ſcarcely differ from a Statue, when operated

* *A Tergo et non a Facie*, or when it is paſt and not in its Approach, or behind and not before. The literal Verſion is preferred, and inſerted in the Text as being more expreſſive.

erated upon to utter Sounds and to act: Suppoſing him however ſtill conſcious of Life, yet he would only be led like one bound Hand and Foot, or like a Horſe before a Cart: Who doth not ſee, that in this Caſe Man would not have any Liberty, and if he had not any Liberty, neither would he have any Reaſon, for every one thinketh from Liberty and in Liberty, and whatſoever he doth not think from Liberty and in Liberty, doth not appear to him from himſelf, but from another; yea, if you weigh this interiorly, you will perceive, that neither would he have Thought, much leſs Reaſon, and conſequently would not be a Man.

177. It is the continual Operation of the Divine Providence of the Lord, to withdraw Man from Evils; ſuppoſing now any one were to perceive and feel this continual Operation, and yet were not to be led as one bound, would he not continually reſiſt it, and in ſuch Caſe would he not either ſtrive with God, or mix Self with the Divine Providence? If he did the latter, he would make himſelf alſo God; if the former, he would looſe himſelf from all Bonds, and deny God: This is very evident, that there would be two Powers continually acting againſt each other, the Power of Evil from Man, and the Power of Good from the Lord, and when two Oppoſites act againſt each other, then either one overcometh, or both periſh; but in this Caſe, if one overcometh, both periſh, for the Evil which is of Man doth not receive Good from the Lord in a Moment, neither doth the Good from the Lord caſt out the Evil from Man in a Moment, for if either the one or the other were done in a Moment,

Life

Life would not remain in Man. Theſe and many other hurtful Conſequences would enſue, if Man manifeſtly perceived or felt the Operation of the Divine Providence. But this will be clearly demonſtrated by Examples in what follows.

178. The Reaſon alſo, why it is not given Man to foreknow Events, is, that he may be able to act from Liberty according to Reaſon; for it is known, that whatſoever Man loveth, he willeth to effect, and leadeth himſelf to it by Reaſon; alſo that there is Nothing that a Man revolveth in his Reaſon, which is not from his Love that it may come into Effect by Thought; wherefore if he knew the Effect or Event from Divine Prediction, Reaſon would become quieſcent, *(acquieſceret,)* and with Reaſon Love; for Love with Reaſon terminates in the Effect, and from the Effect beginneth anew. It is the very eſſential Delight of Reaſon, that from Love in Thought it ſeeth the Effect, not in the Effect, but before it, or not in the preſent, but in the future: Hence Man hath that which is called HOPE, which in Reaſon increaſeth and decreaſeth, as it ſees or expects the Event; this Delight is fulfilled in the Event, but afterwards is obliterated with the Thought concerning the Event; it would be the ſame with an Event foreknown. The Mind of Man is continually in theſe three Principles, which are called End, Cauſe, and Effect; if one of theſe is wanting, the human Mind is not in its Life; the Affection of the Will is the End from which, the Thought of the Underſtanding is the Cauſe by which, and the Action of the Body, the Speech of the Mouth, or external Senſation, are the Effect of the End by

the

the Thought : That the human Mind is not in its Life, when it is only in the Affection of the Will, and in Nothing elſe, and in like Manner when it is only in the Effect, is evident to any one ; wherefore the Mind hath not any Life from one of the Principles ſeparately, but from the three in Conjunction ; this Life of the Mind would be diminiſhed and would recede in a predicted Event.

179. Foraſmuch as a Foreknowledge of the Future takes away the eſſential human Principle, which conſiſts in acting from Liberty according to Reaſon, therefore it is not given to any one to know the Future, but every one is allowed to conclude concerning Things to come from Reaſon, and hence Reaſon with all that appertaineth to it is in its Life ; it is on this Account, that Man doth not know his Lot after Death, or know any Event before he is in it ; for if he knew, he would no longer think from his interior Self *(interiore ſe,)* how he was to act or to live, in Order that he may come thereto, but would think only from his exterior Self, that it would come to paſs, and this latter State cloſeth the Interiors of his Mind, in which the two Faculties of his Life, which are Liberty and Rationality, principally reſide. The Deſire of foreknowing the Future is connate with moſt People, but this Deſire derives it Origin from the Love of Evil ; wherefore it is taken away from thoſe who believe in the Divine Providence, and there is given to them a Confidence, that the Lord will diſpoſe of their Lot, and therefore they do not deſire to foreknow it, leſt by any Means they ſhould interfere with the Divine Providence : This the Lord teacheth by many Paſ-

ſages

ſages in Luke, Chap. xii. 14 to 48. That this is a Law of the Divine Providence, may be confirmed by many Circumſtances from the ſpiritual World; moſt People, when they come into that World after Death, deſire to know their Lot, but it is anſwered them, that if they have lived well, their Lot is in Heaven, if they have lived ill, in Hell: But foraſmuch as all are afraid of Hell, even the Wicked, they aſk what they are to do, and what they are to believe, that they may go to Heaven; it is anſwered them, that they may do and believe as they will, but that they are to know, that in Hell they neither do what is good nor think what is true, but only in Heaven; inquire what is good and what is true, and think the one and do the other, if you are able; thus it is left to every one to act from Liberty according to Reaſon, in the ſpiritual World as in the natural World, but as they acted in this World, ſo they act in that, for the Life of every one continues with him, and thence is his Lot, becauſe the Lot is of the Life.

180. II. *That if Man manifeſtly ſaw the Divine Providence, he would interfere with the Order and Tenor of its Progreſſion, and would pervert and deſtroy it:* That this may enter diſtinctly into the Perception of the rational and alſo of the natural Man, it may be expedient to illuſtrate it by Examples in this Order. 1. That Externals have ſuch a Connexion with Internals, that in every Operation they make one. 2. That Man is only in ſome Externals with the Lord, and if he was at the ſame Time in Internals, he would pervert and deſtroy all the Order and Tenor of the Progreſſion of the Divine Providence:

But,

But, as was faid, thefe Particulars fhall be illuftrated by Examples. FIRST: *That Externals have fuch a Connexion with Internals, that in every Operation they make one:* The Illuftration in this Cafe fhall be taken from fome Particulars in the human Body: In the Whole and in every Part of the human Body there are Externals and Internals; the Externals are called Skins, Membranes, and Coverings, the Internals are Forms variouſly compoſed and contextured of nervous Fibres and Blood-Veſſels: The Covering which infolds them, by Exſertions or Fibres ſent out of itſelf, enters into all the Interiors even to the Intimates or inmoſt Parts; thus the External, which is the Covering, connecteth itſelf with all the Internals, which are organic Forms conſiſting of Fibres and Veſſels: From which it follows, that as the External acts or is acted upon, the Internals alſo act or are acted upon, for there is a perpetual Confaſciculation of the Whole. Only take in the Body ſome common Covering, as for Example the PLEURA, which is the common Covering of the Breaſt, or of the Heart and Lungs, and examine it with an anatomical Eye, or, if you have not made this your particular Study, conſult Anatomiſts, and they will tell you, that this common Covering, by various Circumvolutions, and afterwards by Exſertions or Derivations from itſelf, finer and finer, enters into the inmoſt [Subſtance] of the Lungs, even to the ſmalleſt bronchial Ramifications, and into the Follicles themſelves, which are the Beginnings of the Lungs: Not to mention its Progreſſion afterwards by the Trachea to the Larynx towards the Tongue; from which it is evident, that

there is a perpetual Connexion of the Outmoſt with the Inmoſt, wherefore as the Outmoſt acts or is acted upon, ſo alſo the Interiors from the Inmoſt or Intimates act or are acted upon: And this is the Reaſon, that when that outmoſt Covering, which is the Pleura, has either a Defluxion or Inflammation, or is full of Ulcers, the Lungs labour from their inmoſt [Parts,] and if the Diſeaſe increaſes, all Action of the Lungs ceaſes, and the Man dies. It is the ſame in every other Part of the Body, as with the PERITONÆUM, the common Covering of all the abdominal Viſcera; as alſo with the Coverings about each, as with the Stomach, the Liver, the Pancreas, the Spleen, the Inteſtines, the Meſentery, the Kidneys, and with the Organs of Generation in both Sexes; take any of theſe Parts, and either examine it yourſelf and you will ſee, or conſult thoſe who are ſkilled in that Science, and you will hear; as for Example, take the Liver, and you will find that there is a Connexion of the Peritonæum with the Covering of that Viſcus, and by that Covering with its inmoſt [Subſtance,] for there are perpetual Exſertions thence, and Inſertions towards the Interiors, and thus Continuations to the inmoſt [Parts,] and thence a Confaſciation of the Whole, which is ſuch, that when the Covering acts or is acted upon, the whole Form in like Manner acts or is acted upon. It is the ſame with the reſt: The Reaſon is, that in every Form, what is common and what is particular, or what is univerſal and what is ſingular, by a wonderful Conjunction act as one. That the Caſe is the ſame in ſpiritual Forms, and in the Changes and Variations

of

of their State, which have Relation to the Operations of the Will and Underſtanding, as in natural Forms and their Operations, which have Relation to Motion and Action, will be ſeen below. Now foraſmuch as Man, in ſome external Operations, is together with the Lord (*una cum Domino*,) and the Liberty of acting according to Reaſon is not taken away from any one, it follows, that the Lord cannot act otherwiſe in Internals than as together with Man in Externals: Wherefore if Man doth not ſhun and avoid Evils as Sins, the External of the Thought and Will muſt be vitiated and diſeaſed, and then at the ſame Time their Internal, comparatively like the Pleura from its Diſeaſe which is called Pleuriſy, in Conſequence of which the Body dies. SECONDLY, *That if Man was at the ſame Time in Internals, he would pervert and deſtroy all the Order and Tenor of the Divine Providence:* This alſo we ſhall illuſtrate by Examples from the human Body: If Man knew all the Operations of both the Brains upon the Fibres, of the Fibres upon the Muſcles, and of the Muſcles upon Actions, and from a Knowledge thereof were to diſpoſe all Things as he diſpoſeth Actions, would he not pervert and deſtroy all? If Man knew how the Stomach digeſts, the Viſcera about it perform their Taſk, elaborate the Blood, and diſtribute it for the Buſineſs of Life, and had the Diſpoſition of the ſame as he hath in Externals, as in the Caſe, for Example, of Eating and Drinking, would he not pervert and deſtroy all? When he cannot diſpoſe the External, which appears as one, but deſtroys it by Luxury and Intemperance, what then would be the Caſe if he were alſo to diſpoſe Internals, which

are

are infinite? Wherefore the Internals, leſt Man by any Will of his ſhould enter into them, and make them ſubject to himſelf, are entirely exempted from his Will, except the Muſcles, which conſtitute the Covering; and moreover it is not known how theſe act, and it is only known that they do act. It is the ſame with the other Parts of the Body, as if a Man were to diſpoſe the Interiors of his Eye to ſee, the Interiors of his Ear to hear, the Interiors of his Tongue to taſte, the Interiors of his Skin to feel, the Interiors of his Heart to contract, the Interiors of the Lungs to reſpire, the Interiors of the Meſentery to diſtribute the Chyle, the Interiors of the Kidneys to ſecrete, the Interiors of the Organs of Generation to propagate, the Interiors of the Womb to perfect the Embryo, and ſo on, would he not by infinite Means pervert and deſtroy in theſe the Order of Progreſſion of the Divine Providence? That Man is in Externals, is well known, as that he ſees with the Eye, hears with the Ear, taſtes with the Tongue, feels with the Skin, reſpires with the Lungs, contributes to Propagation, &c.: Is it not enough, that he is acquainted with Externals, and diſpoſeth them for the Health of the Body and Mind? When he cannot do this, what would he do, if he were alſo to diſpoſe Internals? Hence then it may appear, that if Man manifeſtly ſaw the Divine Providence, he would interfere with the Order and Tenor of its Progreſſion, and pervert and deſtroy it.

181. The Reaſon why it is the ſame in the ſpiritual Things of the Mind, as in the natural Things of the Body, is, becauſe all Things of the Mind cor-

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reſpond to all Things of the Body, wherefore alſo the Mind actuates the Body in Externals, and in Things general [*in communi*] at its Pleaſure; it actuates the Eye to ſee, the Ears to hear, the Mouth and the Tongue to eat and to drink, and alſo to ſpeak, the Hands to do, the Feet to walk, the Organs of Generation to propagate; the Mind not only actuates the Externals to do theſe Things, but alſo the Internals in all their Series, the Ultimates from the Intimates, and the Intimates from the Ultimates; thus, while it actuates the Mouth to ſpeak, it actuates the Lungs, the Larynx, the Glottis, the Tongue, the Lips, and each diſtinctly to its Function at once, and alſo the Face conformably. Hence it is evident, that the ſame which was ſaid of the natural Forms of the Body, may be ſaid of the ſpiritual Forms of the Mind, and what was ſaid of the natural Operations of the Body, may be ſaid of the ſpiritual Operations of the Mind; therefore as Man diſpoſeth Externals, the Lord diſpoſeth Internals, of Conſequence, differently if Man of himſelf diſpoſeth Externals, than if he diſpoſeth them of the Lord, and at the ſame Time as if of himſelf. The Mind of Man is alſo in every Particular of its Form a Man, for it is his Spirit, which after Death appeareth a Man altogether as in the World; and conſequently there are ſimilar Things in both: Thus what was ſaid of the Conjunction of Externals with Internals in the Body, is alſo to be underſtood of the Conjunction of Externals with Internals in the Mind; with this Difference only, that the one is natural and the other ſpiritual.

182. III.

182. III. *That if Man manifeſtly ſaw the Divine Providence, he would either deny God, or make himſelf a God:* The merely natural Man ſaith with himſelf, What is the Divine Providence? Is it any Thing elſe, or any Thing more, than a Word among the Vulgar received from the Prieſt? Who ſees any Thing of it? Is it not Prudence, Wiſdom, Cunning, and Malice, from which all Things are effected in the World? Other Things derived thence, are they not Neceſſities and Conſequences; and alſo in many Caſes Contingencies? Does the Divine Providence lie concealed in theſe Things? How can it in Craft and Cunning? And yet it is ſaid that the Divine Providence operates all Things: Cauſe me therefore to ſee this, and I will believe it; can any one believe it until he ſees it? Thus doth the natural Man ſpeak, but not ſo the ſpiritual Man; the latter, becauſe he acknowledges God, acknowledges alſo the Divine Providence, and likewiſe ſeeth it: But he cannot manifeſt it to any one who thinks only in Nature from Nature; for ſuch a one cannot elevate his Mind above Nature, and ſee in the Appearances thereof any Thing of the Divine Providence, or conclude any Thing concerning it from the Laws of Nature which are alſo Laws of the Divine Wiſdom; wherefore if he manifeſtly ſaw it, he would infuſe it into Nature, and thus not only veil it over with Fallacies, but alſo prophane it; and inſtead of Acknowledging it, would deny it, and he who denies in his Heart the Divine Providence, alſo denies God. It muſt either be thought that God governs all Things, or Nature; he who thinks that God governs all Things, thinks that they

they are governed by Love itſelf and Wiſdom itſelf, therefore by Life itſelf; but he who thinks that Nature governs all Things, thinks that they are governed by natural Heat and natural Light, which nevertheleſs in themſelves are dead, becauſe they are from a dead Sun; doth not what is really living govern what is Dead, or can that which is dead govern any Thing? If you think that what is dead can give itſelf Life, you are inſane; Life muſt needs be from Life.

183. That if Man manifeſtly ſaw the Divine Providence and its Operation, he would deny God, appears as not probable, becauſe it ſeems that if any one ſaw it manifeſtly, he could not but acknowledge it, and conſequently acknowledge God; but yet it is altogether otherwiſe. The Divine Providence never acts in Unity with the Love of Man's Will, but continually againſt it; for Man, from his hereditary Evil, always pants towards the loweſt Hell, whereas the Lord by his Providence continually with-holdeth him, and draweth him out thence, firſt to a milder Hell, then from Hell, and laſtly to himſelf into Heaven: This Operation of the Divine Providence is perpetual; wherefore if Man manifeſtly ſaw this Retraction and Abduction, he would be angry, and account God as his Enemy, and from the Evil of his *Proprium* [own proper Life] would deny him; wherefore leſt Man ſhould know this, he is kept in Liberty, whereby he knows no other than that he leadeth himſelf. But Examples may ſerve for Illuſtration: Man, by hereditary Diſpoſition, deſireth to become great, and alſo deſireth to become rich, and in Proportion as theſe Loves are

not

not reſtrained, he deſireth to be greater and richer, and at length, the greateſt and richeſt of all; and neither thus would he be quiet, but would deſire to become greater than God himſelf, and to poſſeſs the very Heaven: This Cupidity lieth deeply concealed in hereditary Evil, and thence in Man's Life, and in his Life's Nature. The Divine Providence doth not take away this Evil in a Moment, for if it were taken away in a Moment, Man would not live; but it is taken away tacitly and ſucceſſively, without Man's knowing any Thing of it; this is effected by this, that it is permitted Man to act according to the Thought, which he makes the Thought of his Reaſon, and then he is withdrawn by various Means, as well rational, as civil and moral, and thus ſo far as he can be withdrawn in Liberty, he is withdrawn. Neither can Evil be taken away from any one, except it appear, be ſeen, and acknowledged; it is like a Wound which is not healed, except it be opened. If therefore Man knew, and ſaw, that the Lord by his Divine Providence thus operates againſt his Life's Love, from which he hath his chief Delight, he could not but run counter to it, and be exaſperated, contend, ſay harſh Things, and at length out of his own Evil remove the Operation of the Divine Providence, by denying it, and thus denying God; eſpecially if he ſaw his Succeſs oppoſed, himſelf caſt down from Dignity, and deprived of Opulence. It is however to be obſerved, that the Lord never withholdeth Man from ſeeking after Honours, and acquiring Wealth, but from the Cupidity of ſeeking after Honours for the Sake of Eminence only, or for the Sake of Self; in like Manner from

acquiring

acquiring Wealth for the Sake of Opulence only, or for the Sake of the Wealth; but when he withdraweth Man from these, he introduceth him into the Love of Uses, that he may respect Eminence not for the Sake of Self but for the Sake of Uses, therefore that it may be of Uses and thence of himself, and not first of himself and thence of Uses; the same is true in Regard to Opulence. That the Lord continually humbleth the Proud, and exalteth the Humble, He Himself teacheth in many Places of the Word, and what he there teacheth, that also is of his Divine Providence.

184. The Case is the same with other Evils in which Man is principled from hereditary Disposition, as with Adulteries, Frauds, Revenges, Blasphemies, and other such like, all which can no otherwise be removed, than by the Liberty of thinking and willing them being left, and that so Man may remove them as from himself, which nevertheless he cannot do, unless he acknowledges the Divine Providence, and implores that it may be effected by Providence: Without such Liberty and the Divine Providence at the same Time, those Evils would be like Poison shut in, and not voided, which in a short Time would spread and occasion the Death of all Parts; and they would be like a Disease of the Heart itself, from which the whole Body in a short Time dies.

185. That this is the Case, cannot better be known than from the Case of Men after Death in the spiritual World, where the greatest Part of those, who in the natural World became great and rich, and in Honours respected themselves alone, and also

in Riches, at firſt ſpeak of God, and of the Divine Providence, as if they acknowledged them in their Hearts: But whereas they then manifeſtly ſee the Divine Providence, and from it their final Portion, which is that they are to be in Hell, they connect themſelves with Devils there, and then not only deny God, but alſo blaſpheme; and then they come into ſuch a Delirium, that they acknowledge the more powerful of the Devils for their Gods, and affect Nothing more ardently, than that they themſelves alſo may be deified.

186. The Ground and Reaſon why Man would run counter to God, and deny him alſo, if he manifeſtly ſaw the Operations of his Divine Providence, is, becauſe Man is in the Delight of his Love; and this Delight conſtitutes his very Life; wherefore when Man is kept in the Delight of his Life, he is in his Freedom, for Freedom and that Delight make one: In Caſe therefore he perceived, that he is continually drawn away from his Delight, he would be exaſperated againſt him who wanted to deſtroy his Life, and would regard him as an Enemy: In Order to guard againſt this, the Lord doth not manifeſtly appear in his Divine Providence, but by it tacitly leadeth Man, as an imperceptible Tide or proſperous Current doth a Ship: By this Means Man knoweth no other, than that he is conſtantly in his own *Proprium*, [or own proper Life,] for Liberty maketh one with this *Proprium*; hence it is evident, that Liberty appropriates to Man that which the Divine Providence introduces, which would not be the Caſe if the latter manifeſted itſelf: To be appropriated is to become of the Life.

187. IV.

187. IV. *That it is given Man to ſee the Divine Providence on the Back, and not in the Face, alſo in a ſpiritual State, and not in his natural State:* To ſee the Divine Providence on the Back and not in the Face, is to ſee it behind and not before; and to ſee it from a ſpiritual State, and not from a natural State, is to ſee it from Heaven and not from the World: All they who receive Influx from Heaven, and acknowledge the Divine Providence, and eſpecially they who by Reformation are made ſpiritual, when they ſee Events in a certain wonderful Series, from interior Acknowledgment do as it were ſee, and confeſs a Providence; theſe do not deſire to ſee it in the Face, that is, before it exiſts, for they are afraid leſt their own Will ſhould enter into any Thing of its Order and Tenor. Not ſo they, who do not admit any Influx from Heaven, but only from the World, eſpecially they, who from the Confirmation of Appearances in themſelves are made natural; theſe do not ſee any Thing of the Divine Providence behind or after it, but they want to ſee it in the Face, or before it exiſts; and foraſmuch as the Divine Providence operates by Means, and Means are effected through Man or through the World, therefore whether they ſee it before or behind, they attribute it either to Man or to Nature, and thus confirm themſelves in the Denial of it. The Reaſon why they ſo attribute it, is, becauſe their Underſtanding is ſhut above, and only open below, conſequently ſhut towards Heaven and open towards the World, and to ſee the Divine Providence from the World is not given, but it is given to ſee it from Heaven. I have ſometimes thought

thought with myſelf, whether ſuch Perſons, in Caſe their Underſtanding was opened above, and they ſaw in clear Day that Nature in itſelf is dead, and that human Intelligence in itſelf is Nothing, but that it is only from Influx that both theſe appear to be, would acknowledge the Divine Providence, and I perceived that they who have confirmed themſelves in Favour of Nature and of human Prudence, would not acknowledge it, becauſe the natural Light flowing in from beneath would immediately extinguiſh the ſpiritual Light flowing in from above.

189. The Man who is made ſpiritual by the Acknowledgment of God, and wiſe by the Rejection of his own *Proprium*, in the univerſal World, and in all and every Particular thereof, ſeeth the Divine Providence; if he looks at natural Things he ſees it, if he looks at civil Things he ſees it, if he looks at ſpiritual Things he ſees it, and this as well in the ſimultaneous as the ſucceſſive Order of Things, in Ends, in Cauſes, in Effects, in Uſes, in Forms, in things great and ſmall; eſpecially in the Salvation of Men, as that Jehovah gave the Word, that by it he taught Men concerning God, concerning Heaven and Hell, concerning Life eternal, and that he came into the World Himſelf, that he might redeem and ſave Men: Theſe and more ſuch Things, and the Divine Providence in them, doth Man ſee from ſpiritual Light in natural Light. But the merely natural Man ſees Nothing of theſe Things; he is like one who beholds a magnificent Temple, and hears a Preacher illuminated in Divine Things, and ſaith when at Home, that he ſaw Nothing but a Stone Building, and heard Nothing but articulate ſounds: Or he is like a near-

ſighted

ſighted Man who goeth into a garden furniſhed with all Kinds of Fruits, and then cometh Home and declareth that he only ſaw a Wood and Trees: Such alſo after Death, when they become Spirits, in Caſe they are taken up into the Angelic Heaven, where all Things are in Forms repreſentative of Love and Wiſdom, do not ſee any Thing of ſuch Objects, or even of their Exiſtence; as I have ſeen the Caſe with ſeveral who denied the Divine Providence.

190. There are many conſtant [or fixed] Things, which were created, in Order that Things inconſtant [or unfixed] might exiſt; conſtant Things are the ſtated Times of the Riſing and Setting of the Sun and Moon, and alſo of the Stars; the Darkening of them by Interpoſitions, which are called Eclipſes; Heats and Lights from them; the Seaſons of the Year, which are called Spring, Summer, Autumn, and Winter; and the Times of the Day, which are the Morning, Noon, Evening, and Night; alſo the Atmoſpheres, Waters, and Earths conſidered in themſelves; the vegetative Faculty in the vegetable Kingdom, and together with this the prolific Faculty in the animal Kingdom; likewiſe the Things which are conſtantly produced from theſe, when they are put in Action according to the Laws of Order. Theſe and many other Things are provided by Creation, that Things infinitely various may exiſt; for Variety cannot exiſt but in Things conſtant, ſtated, and certain. But Examples will illuſtrate this; the various Things of Vegetation would not exiſt, if the Riſing and Setting of the Sun, and the Heat and Light thence proceeding, were not conſtant: Harmonies are of infinite Variety, but

they

they would not exiſt, except the Atmoſpheres in their Laws, and the Ears in their Form, were conſtant: The Varieties of Sight, which are alſo infinite, would not exiſt, except the Ether in its Laws, and the Eye in its Form, were conſtant; in like Manner Colours, except the Light were conſtant: It is the ſame with Thoughts, Speech, and Actions, which are alſo of infinite Variety, and which would not exiſt, except the organic Parts of the Body were conſtant: Muſt not a Houſe be conſtant, that various Things may be done therein by Man? In like Manner a Temple, that various Particulars of Divine Worſhip, Sermons, Inſtructions, and Meditations of Piety, may be performed therein? and ſo in other Things. As to what relates to the Varieties themſelves, which are produced in Things conſtant, ſtated, and certain, they go on *ad Infinitum*, and have no End, and yet there never exiſts one entirely the ſame with another, in all and ſingular the Things of the Univerſe, neither can exiſt in the Succeſſion of Things to Eternity: Who diſpoſeth theſe Varieties, which go on to Infinity and Eternity, that they may be in Order, but He who created Things conſtant, to the End that they might exiſt therein? And who can diſpoſe the infinite Varieties of Life among Men, but He who is Life itſelf, that is, Love itſelf and Wiſdom itſelf? Without his Divine Providence, which is as a continual Creation, could the infinite Affections and the Thoughts of Men thence derived, and thus the Men themſelves, be ſo diſpoſed as to make one, evil Affections and the Thoughts thence derived one Devil which is Hell, and good Affections and the Thoughts thence derived one Lord in Heaven?

That

That the univerſal Angelic Heaven is in the Sight of the Lord as one Man, who is the Image and Likeneſs of Himſelf, and the univerſal Hell, is in Oppoſition as one Man-Monſter, has at Times been ſaid and ſhewn before. Theſe obſervations are made, becauſe ſome natural Men, even from Things conſtant and ſtated, which are Neceſſities to the End that various Things may exiſt in them, catch at Arguments in their Delirium in Favour of Nature and Self-derived Prudence.

That Self-derived Prudence is Nothing, and only appears as if it was, and alſo ought ſo to appear; but that the Divine Providence from Things the moſt particular is univerſal.

191. THAT Self-derived Prudence is Nothing, is altogether contrary to Appearance, and therefore contrary to the Belief of many; and ſince this is the Caſe, no one, who from Appearance is in the Belief that human Prudence does every Thing, can be convinced but by Reaſons of deeper Inveſtigation, which are to be taken from Cauſes; ſuch Appearance is an Effect, and its Cauſes diſcover whence it is. In this preliminary Part we ſhall ſay Something of the common Opinion concerning this Matter: Contrary to Appearance is this Tenet which the Church teacheth, that Love and Faith

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are not from Man but from God, as alſo Wiſdom and Intelligence, therefore Prudence likewiſe, and in general every Thing good and true; when this Tenet is received, it muſt alſo be received, that Self-derived Prudence is Nothing, but only appears as if it was; Prudence is from no other Source but from Intelligence and Wiſdom, and theſe two are from no other Source but from the Underſtanding and Thought thence derived of what is good and true. This is received and believed by thoſe who acknowledge the Divine Providence, and not by thoſe who acknowledge human Prudence alone. Either now it muſt be true what the Church teacheth, that all Wiſdom and Prudence is from God, or what the World teacheth, that all Wiſdom and Prudence is from Man: Can they be reconciled any otherwiſe than by ſaying that what the Church teacheth is true, and that what the World teacheth is an Appearance? For the Church confirmeth what it teacheth from the Word, but the World what it teacheth from its *Proprium* [own proper Wiſdom,] and the Word is from God, and *Proprium* is from Man. Foraſmuch as Prudence is from God, and not from Man, therefore a Chriſtian Man, when he is in Devotion, prayeth that God would lead his Thoughts, Intentions, and Actions, and alſo adds, becauſe from himſelf he cannot; ſuch a one alſo, when he ſeeth any one doing Good, ſaith that he was inclined to it by God, and other ſuch like Things: Can any one ſo ſpeak, unleſs he then interiorly believes it, and to believe it interiorly is from Heaven; but when he thinketh with himſelf, and collects Arguments in Favour of human Prudence, he can

believe

believe the contrary, and this is from the World: But internal Belief prevaileth with thoſe who acknowledge God in their Hearts, whereas external Belief with thoſe who do not acknowledge God in their Hearts, howſoever they may do it with their Mouths.

192. It was ſaid, that no one, who from Appearance is in the Belief that human Prudence does every Thing, can be convinced but by Reaſons of deeper Inveſtigation, which are to be deduced from Cauſes; wherefore that Reaſons deduced from Cauſes may be evident to the Underſtanding, it may be expedient to preſent them in their Order, which ſhall be as follows. I. That all the Thoughts of a Man are from the Affections of his Life's Love, and that there do not, neither can exiſt, any Thoughts at all, without thoſe Affections. II. That the Affections of a Man's Life's Love are known to the Lord only. III. That the Affections of the Life's Love of Man are led of the Lord by his Divine Providence, and in ſuch Caſe at the ſame Time his Thoughts, from which human Prudence is derived. IV. That the Lord by his Divine Providence compoundeth the Affections of the whole human Race into one Form, which is Human. V. That thence Heaven and Hell, which are from the human Race, are in ſuch a Form. VI. That they who have acknowledged Nature alone, and human Prudence alone, conſtitute Hell; and they who have acknowledged God, and his Divine Providence, conſtitute Heaven. VII. That all theſe Things cannot be effected,

unleſs it appears to Man that he thinketh and diſpoſeth Things from Himſelf.

193. I. *That all the Thoughts of a Man are from the Affections of his Life's Love, and that there do not, neither can exiſt, any Thoughts at all, without thoſe Affections.* What the Life's Love is, and what the Affections and Thoughts thence derived, and the Senſations and Actions therein grounded, which exiſt in the Body, are in their Eſſence, was ſhewn above in this Treatiſe, and alſo in that which is called ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, particularly in Part the Firſt and Part the Fifth; now whereas the Cauſes, from which human Prudence flows as an Effect, are from theſe Things, it is neceſſary that ſome of them ſhould be adduced here alſo: For the Things which are written in another Place, cannot be connected ſo continuouſly with the Things which are written after them, as if the ſame are recalled and placed in Sight. Above in this Treatiſe, and in that before mentioned concerning THE DIVINE LOVE AND THE DIVINE WISDOM, it is demonſtrated, that in the Lord there is Divine Love and Divine Wiſdom, and that theſe two are Life itſelf, and that from theſe two Man hath Will and Underſtanding, from the Divine Love Will, and from the Divine Wiſdom Underſtanding; and that to theſe two Principles the Heart and Lungs correſpond in the Body; and that thence it may appear, that as the Pulſation of the Heart, together with the Reſpiration of the Lungs, governs the whole Man as to his Body, ſo the Will, together with the Underſtanding, governs the whole Man as

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to his Mind; and that thus there are two Principles of Life in every Man, one natural and the other ſpiritual, and that the natural Principle of Life is the Pulſation of the Heart, and the ſpiritual Principle of Life the Will of the Mind; and that each adjoineth to itſelf a Conſort, with which it cohabits, and with which it operates the Functions of Life, and that the Heart conjoineth to itſelf the Lungs, and that the Will conjoineth to itſelf the Underſtanding. Now foraſmuch as the Soul of the Will is Love, and the Soul of the Underſtanding is Wiſdom, both from the Lord, it follows, that Love is the Life of every one, and that the Quality of ſuch Life is according to the Nature of Love's Conjunction with Wiſdom; or what is the ſame, that the Will is the Life of every one, and that the Quality of ſuch Life is according to the Nature of the Will's Conjunction with the Underſtanding: But on this Subject ſee more in the Treatiſe above, and eſpecially in THE ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, in Part the Firſt and Part the Fifth.

194. In the above mentioned Treatiſes it is alſo demonſtrated, that the Life's Love produces out of itſelf ſubaltern Loves, which are called Affections, and that theſe are exterior and interior; and that theſe taken together make as it were one Dominion or Kingdom, in which the Life's Love is Lord or King: Moreover it is demonſtrated, that thoſe ſubaltern Loves or Affections adjoin to themſelves Conſorts, each its own, the interior Affections Conſorts which are called Perceptions, and the exterior Affections Conſorts which are called Thoughts, and

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that each cohabits with its own Conſort, and diſcharges the Functions of its Life; and that there is ſuch a Conjunction of both, as is that of the Eſſence *(Eſſe)* of Life with the Exiſtence of Life, which is ſuch, that one is not any Thing, but, in Conjunction with the other, for what is the Eſſence of Life, unleſs it exiſts, and what is the Exiſtence of Life but from the Eſſence of Life? Alſo, that the Conjunction of Life is ſuch, as is that of Sound and Harmony, likewiſe of Sound and Speech, in general ſuch as is that of the Pulſation of the Heart and the Reſpiration of the Lungs; which Conjunction is ſuch, that one without the other is not any Thing, and that one by Conjunction with the other becomes Something: Conjunctions muſt either be in them, or are produced by them: As for Example, in the Caſe of Sound; he who thinks that Sound is any Thing, unleſs there be Something in it which diſtinguiſhes, is miſtaken: Sound alſo correſponds to Affection in Man, and foraſmuch as there is in it always Something which diſtinguiſhes, therefore from the Sound or Tone of a Man's Voice in ſpeaking is known the Affection of his Love, and from its Variation, which is Speech, is known his Thought: Hence it is, that the wiſer Angels, barely from the Sound or Tone of Voice of him who ſpeaks, perceive his Life's Loves, together with certain Affections which are Derivations. Theſe Things are adduced in Order that it may be known, that there doth not exiſt any Affection without its Thought, nor any Thought without its Affection: But more may be ſeen on this Subject above in this Treatiſe, and in THE ANGELIC WISDOM CONCERNING

CERNING THE DIVINE LOVE AND THE DIVINE WISDOM.

195. Now forasmuch as the Life's Love hath its Delight, and the Wisdom thereof hath its Pleasantness, and in like Manner every Affection, which in its Essence is a subaltern Love derived from the Life's Love, as a Stream from its Fountain, or as a Branch from its Tree, or as an Artery from its Heart, therefore every Affection hath its Delight, and thence every Perception and Thought its Pleasantness; hence it follows, that those Delights and Pleasantnesses constitute the Life of Man: What is Life without its Delight and Pleasantness? It is not any Thing animated but inanimate; diminish Delight and Pleasantness, and you will grow cold or torpid; take them away, and you will expire and die:-From the Delights of the Affections, and the Pleasantnesses of the Perceptions and Thoughts, is derived the vital Heat. Since every Affection hath its Delight, and the Thought thence derived its Pleasantness, it is evident whence Good and Truth is, also what Good and Truth are in their Essence: Good is to every one that which is the Delight of his Affection, and Truth that which is the Pleasantness of his Thought derived therefrom: For every one calleth that good, which from the Love of his Will he feeleth delightful, and he calleth that true, which from the Wisdom of his Understanding he perceiveth pleasant as therein grounded: They both flow from the Life's Love, as Water from a Fountain, or as Blood from the Heart: Each taken together is like Tide or Atmosphere, in which the whole human Mind dwells. These two, Delight

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and Pleaſantneſs, in the Mind are ſpiritual, but in the Body they are natural; as exiſting in both they conſtitute the Life of Man. Hence it is evident what that is in Man which is called good, and what that which is called true: Alſo, what that is which is called evil in Man, and what that which is called falſe, namely, that is evil to him, which deſtroys the Delight of his Affection, and that falſe, which deſtroys the Pleaſantneſs of his Thought derived thence; it is further evident, that Evil from the Delight thereof, and what is Falſe from the Pleaſantneſs thereof, may be called and thought good and true. Goods and Truths are indeed Changes and Variations of State in the Forms of the Mind, but theſe are only perceived and live by their Delights and Pleaſantneſſes. Theſe Things are adduced, that it may be known what Affection and Thought are in their Life.

196. Now whereas it is the Mind of Man which thinks, and thinks from the Delight of its Affection, and not the Body; and whereas the Mind of Man is his Spirit, which lives after Death, it follows, that the Spirit of Man is Nothing but Affection and Thought therefrom derived. That there cannot exiſt any Thought without Affection, is very evident from Spirits and Angels in the ſpiritual World, for all there think from the Affections of their Life's Love, and the Delight thereof encompaſſes every one, as his Atmoſphere; and all are connected there according to theſe Spheres exhaling from their Affections through their Thoughts: Moreover the Character and Quality of every one is known from the Sphere of his Life. Hence it may appear, that

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all Thought is from Affection, and that it is the Form of its Affection. It is the ſame with the Will and the Underſtanding; the ſame with Good and Truth; and the ſame with Charity and Faith.

197. II. *That the Affections of a Man's Life's Love are known to the Lord only.* Man knows his Thoughts and thence his Intentions, becauſe he ſees them in himſelf; and foraſmuch as all Prudence is from them, he ſees that alſo in himſelf; in this Caſe, if his Life's Love is the Love of Self, he comes into the Pride of Self-derived Intelligence, and aſcribes Prudence to himſelf; and collects Arguments in Favour thereof, and ſo recedes from the Acknowledgment of the Divine Providence: The Caſe is ſimilar, if the Love of the World is his Life's Love; yet ſuch a one doth not recede in the ſame Degree: From which Conſiderations it is evident, that theſe two Loves aſcribe all Things to Man and his Prudence; and if they are examined more interiorly, Nothing to God and his Providence: Wherefore when they happen to hear, that the Truth is, that human Prudence is Nothing, but that it is the Divine Providence alone, which governs all Things, if they are abſolute Atheiſts, they laugh at it; but if they retain any Thing of Religion in the Memory, and it is affirmed to them, that all Wiſdom is from God, they do indeed at firſt Hearing acknowledge it, but yet inwardly in their Spirit they deny it. Such particularly are Prieſts, who love themſelves better than God, and the World better than Heaven, or what amounts to the ſame Thing, who worſhip God for the Sake of Honours and Intereſt, and yet preach that Charity

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and Faith, every Thing good and true, likewiſe all Wiſdom, yea all Prudence, are from God, and Nothing from Man. Once in the ſpiritual World I heard two Prieſts diſputing with a certain royal Legate [*Legatus Regni*] concerning human Prudence, whether it be from God or from Man, and their Diſpute was warm: They all three in their Hearts thought alike, namely, that human Prudence does every Thing, and the Divine Providence Nothing: But the Prieſts, who were then under the Influence of theological Zeal, ſaid, that Nothing of Wiſdom and Prudence is from Man; and when the Legate replied, that at that Rate neither would there be any Thought from Man, they ſaid, that there was none: But foraſmuch as it was perceived by the Angels, that theſe three were of the ſame Opinion, the Legate was told to put on the Garments of a Prieſt, and think himſelf a Prieſt, and then to ſpeak; accordingly he did put them on, and thought as he was deſired, and then he declared loudly, that there never can be any Wiſdom or Prudence in Man, but from God, and defended himſelf with his uſual Eloquence, full of rational Arguments: Afterwards they ſaid to the two Prieſts alſo, put off your Garments and put on the Garments of political Miniſters, and think yourſelves ſuch, and they did ſo, and then at the ſame Time thought from their inner Selves, and ſpake from Arguments which they had before cheriſhed inwardly in Favour of human Prudence againſt the Divine Providence: Afterwards theſe three, foraſmuch as they were in a ſimilar Faith, became intimate

mate Friends [*Amici Cordis*,] and entered together into the Path of Self-derived Prudence, which leads to Hell.'

198. It was ſhewn above, that Man hath not any Thought, but from ſome Affection of his Life's Love, and that Thought is Nothing elſe but the Form of Affection: Since therefore Man ſees his Thought, and cannot ſee his Affection, for the latter he feels, it follows, that from Sight, which is in Appearance, he concludes that Self-derived Prudence does every Thing; and not from Affection, which does not come into Sight, but into Senſation: For Affection only manifeſts itſelf by a certain Delight of Thought, and Pleaſure of Ratiocination concerning it, and then this Pleaſure and Delight maketh one with Thought in thoſe, who have Faith in Self-derived Prudence from the Love of Self or the Love of the World; and Thought flows in its Delight as a Ship in the Current of a River, to which the Sailor doth not attend, but only to the Sails which he expands.

199. A Man can indeed reflect upon the Delight of his external Affection, when it acts as one with the Delight of any bodily Senſe, but yet he does not reflect that that Delight is from the Delight of Affection in Thought: As for Example, when a Fornicator ſeeth an Harlot, his Eyes ſparkle with the Fire of Laſciviouſneſs, and from it he feeleth Delight in the Body, but yet he doth not feel the Delight of his Affection or Concupiſcence in Thought, but as Something of Cupidity in the Body: It is the ſame with a Robber in the Woods when he ſeeth Travellers; and a Pirate in the Sea when he ſeeth Ships;

the Caſe is ſimilar with others : That theſe Delights govern his Thoughts, and that his Thoughts are Nothing without them, is evident, but he thinks that they are only Thoughts, when nevertheleſs Thoughts are Nothing but Affections compoſed into Forms by his Life's Love, that they may appear in the Light, for all Affection is in Heat, and all Thought in Light. Theſe are Affections of external Thought, which indeed manifeſt themſelves in the Senſation of the Body, but rarely in the Thought of the Mind. But the Affections of internal Thought, from which the external exiſt, never manifeſt themſelves to a Man : Of theſe a Man knows no more, than a Traveller ſleeping in a Carriage doth of his Journey, or than a Man feels the Circumrotation of the Earth : Now ſince a Man knoweth Nothing of the Things which are tranſacted in the Interiors of his Mind, which are ſo infinite that they cannot be defined by Numbers, and yet the few Externals, which come to the Sight of his Thought, are produced from Interiors, and the Interiors are regulated of the Lord alone by his Divine Providence, and thoſe few Externals by the Lord in Conjunction with Man ; how then can any one ſay, that his own Prudence does every Thing ? If you were only to ſee one Idea of Thought diſcloſed, you would ſee more ſtupendous Things than Tongue can utter. That in the Interiors of the Mind of Man there are ſuch infinite Things, that they cannot be defined by Numbers, is evident from the infinite Number of Things in the Body, from which Nothing comes to the Sight and Senſe, but Action alone in much Simplicity, to which nevertheleſs

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concur Thouſands of moving or muſcular Fibres, Thouſands of nervous Fibres, Thouſands of Blood-Veſſels, and Thouſands of pulmonary Air-Veſſels, which muſt needs co-operate in every Action, Thouſands of Things in the Brains and in the ſpinal Marrow, and many more ſtill in the ſpiritual Man, which is the human Mind, all the Things whereof are Forms of Affections, and of Perceptions and Thoughts thence derived. Doth not the Soul which diſpoſeth Things interior, alſo diſpoſe Actions by Virtue thereof? The Soul of Man is Nothing elſe but the Love of his Will, and the Love of his Underſtanding thence derived; ſuch as this Love is, ſuch is the whole Man; and he is made ſuch according to the Diſpoſition in Externals in which Man is concerned with the Lord: Wherefore if he attributes all Things to himſelf and to Nature, his Soul becomes the Love of Self; but if he attributes all Things to the Lord, his Soul becomes the Love of the Lord: And the latter Love is celeſtial, whereas the former is infernal.

200. Now foraſmuch as the Delights of Man's Affections carry a Man from Intimates [the Things which are inmoſt] by the Interiors to the Exteriors, and at length to the Extremes, which are in the Body, as the Airs and Currents carry a Ship, and Nothing of them appears to Man, but what is done in the Extremes of the Mind and the Extremes of the Body, how then can Man claim to himſelf what is Divine from this Circumſtance alone, that thoſe few Extremes appear to him as his own? Still leſs ought he to claim to himſelf what is Divine, when he knoweth from THE WORD, that a Man cannot take

take any Thing from himſelf, except it be given him from Heaven; and from REASON, that that Appearance is given him, that he may live a Man, ſee what is good and evil, chooſe one or the other, appropriate to himſelf that which he chooſeth, to the Intent there may be a Poſſibility of his being joined reciprocally to the Lord, reformed, regenerated, ſaved, and of his living to Eternity. That this Appearance was given to Man, that he might act from Liberty according to Reaſon, therefore as if from himſelf, and not hang down his Hands and wait for Influx, was ſaid and ſhewn above. Hence follows the Confirmation of that which was to be demonſtrated Thirdly, *That the Affections of the Life's Love of Man are led of the Lord by his Divine Providence, and in ſuch Caſe at the ſame Time his Thoughts, from which human Prudence is derived.*

201. IV. *That the Lord by his Divine Providence compoſeth the Affections of the whole Human Race into one Form, which is the Human.* That this is an Univerſal of the Divine Providence, will be ſeen in the ſubſequent Paragraph; they who aſcribe all Things to Nature, aſcribe all Things alſo to human Prudence; for they who aſcribe all Things to Nature, in their Hearts deny God, and they who aſcribe all Things to human Prudence, deny in their Hearts the Divine Providence; one is not ſeparable from the other. But yet both theſe Sorts of Perſons, for the Sake of their Reputation, and for Fear of loſing it, profeſs with their Mouths, that the Divine Providence is univerſal or general, and that the Particulars of it reſt with Man [*ſint apud Hominem;*] and that theſe Particulars in their Complex

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are underſtood by human Prudence. But think with yourſelf, what is univerſal (or general) Providence, when Singulars (or Particulars) are ſeparated from it? Is it any Thing more than a bare Word? For that is called univerſal, which is formed of Singulars connected together, as that is common (or a Community) which exiſts from Particulars: If therefore you ſeparate Singulars, what is the Univerſal in ſuch Caſe, but like Something which is empty within, conſequently like a Surface within which there is Nothing, or like a Complex containing Nothing? If it ſhould be alleged, that the Divine Providence is an univerſal Government, and that not any Thing is governed, but only kept in its Connexion, and the Things which relate to Government [*illa quæ Regiminis ſunt*] are diſpoſed by others, can this be called an univerſal Government? No King hath ſuch a Government as this; for if a King were to allow his Subjects to govern every Thing in his Kingdom, he would no longer be a King, but would only be called a King, therefore would have only a nominal Dignity and no real Dignity: Such a King cannot be ſaid to hold the Government, much leſs univerſal Government. Providence with God is called Prudence with Man; as there cannot be ſaid to be univerſal Prudence in a King, who hath reſerved to himſelf no more than the Name to the Intent that his Kingdom may be called a Kingdom, and ſo kept together; ſo neither could there be ſaid to be an univerſal Providence, if Men from their own Prudence were to provide for every Thing. It is the ſame with the Name of univerſal Providence, and of univerſal Government,

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as ſpoken in Relation to Nature, when it is underſtood that God created Nature, and endued her with a Power of producing all Things from herſelf: What is univerſal Providence at this Rate, but a metaphyſical Term, or a mere Sound without any Meaning? Neither do many of thoſe, who attribute to Nature every Thing that is produced, and to human Prudence every Thing that is done, and yet profeſs with their Mouths that God created Nature, think otherwiſe of the Divine Providence than as of an empty Sound. But the Caſe really is, that the Divine Providence exiſts in the moſt minute Particulars of Nature, and in the moſt minute Particulars of human Prudence, and by governing theſe Particulars, governs univerſally.

202. The Divine Providence of the Lord is univerſal from Things the moſt particular in this Circumſtance, that he created the Univerſe, to the End that an infinite and eternal Creation might exiſt therein from Himſelf; and this Creation exiſts by the Lord's forming out of Men a Heaven, which is in his Sight as one Man, who is the Image and Likeneſs of Himſelf: That Heaven, as formed out of Men, is ſuch in the Sight of the Lord, and that this was the End of Creation, was ſhewn above, n. 27 to 45: And that the Divine in all that he doeth, reſpecteth Infinite and Eternal, n. 56 to 69. The Infinite and Eternal, which the Lord hath Reſpect to in forming his Heaven out of Men, is, that it may be enlarged to Infinity and Eternity; and thus that he may conſtantly dwell in the End of his Creation. This Creation is infinite and eternal, which the Lord provided by the Creation of the Univerſe, and in this

Creation

Creation he is conſtantly engaged by his Divine Providence. Who that knoweth and believeth from the Doctrine of the Church, that God is infinite and eternal, *(for the Doctrine of all the Churches in the Chriſtian World holds, that God the Father, God the Son, and God the Holy Ghoſt, is Infinite, Eternal, Uncreate, and Omnipotent; ſee Athanaſius's Creed)* can be ſo void of Reaſon as not to aſſent, when he heareth, that God cannot do otherwiſe than reſpect Infinity and Eternity in his great Work of Creation, (for how can he act otherwiſe when he acts from Himſelf) as alſo that he reſpecteth this in the human Race, out of which he formeth his own Heaven? What elſe then can the Divine Providence have for its End, but the Reformation and Salvation of the human Race? And no one can be reformed of himſelf by his own Prudence, but of the Lord by his Divine Providence; hence it follows, that except the Lord leads Man every Moment, yea every the moſt minute Point of Time, Man departs from the Way of Reformation, and periſheth: Every Change and Variation of State of the human Mind changes and varies Something in the Series of Things preſent, and thereby of Things conſequent; what then muſt it not do in the Progreſſion to Eternity? It is like an Arrow ſhot from a Bow, which, if its Direction at firſt declines ever ſo little from the Mark, at the Diſtance of a Mile or more, would diverge immenſely; ſo it would be if the Lord, every the leaſt Moment, did not lead and govern the State of human Minds. This the Lord doeth according to the Laws of his Divine Providence; agreeable to which it is alſo neceſſary, that it ſhould appear to Man as

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if he led himſelf; but the Lord foreſeeth how he will lead (or guide) himſelf, and conſtantly provides accordingly. That the Laws of Permiſſion are alſo Laws of the Divine Providence; and that every Man may be reformed and regenerated; and that there doth not exiſt any ſuch Thing as Predeſtination, will be ſeen in what follows.

203. Since every Man therefore lives after Death to Eternity, and according to his Life here hath his Place aſſigned to him either in Heaven or in Hell, and both theſe, as well Heaven as Hell, muſt be in ſuch a Form as to act as one, as was ſaid before; and no one can occupy any other Place in that Form, but his own, it follows, that the human Race throughout the whole World is under the Auſpices of the Lord, and that every one, from his Infancy even to the end of his Life, is led of Him in the moſt minute Particulars, and his Place foreſeen, and at the ſame Time provided. From which Conſiderations it is evident, that the Divine Providence of the Lord is univerſal, becauſe it governs in the moſt minute Particulars; and that this is the infinite and eternal Creation which the Lord hath provided for Himſelf by the Creation of the Univerſe. Of this univerſal Providence Man doth not ſee any Thing, and if he did, it could not appear to him any otherwiſe than as ſcattered Heaps and Collections of Materials, out of which a Houſe is to be formed, appear to thoſe who paſs by; but by the Lord it is ſeen as a magnificent Palace conſtantly building and enlarging.

204. V. *That Heaven and Hell are in ſuch a Form.* That Heaven is in a human Form, hath been

been made known in the Work concerning HEAVEN AND HELL, published in London, 1758, n. 59 to 102; and also in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM; and likewise in some Parts of this Treatise; wherefore it is unnecessary to give it further Confirmation. It is said that Hell also is in a human Form, but it is in a monstrous human Form, such as is that of the Devil, by whom is meant Hell in its whole Complex: It is in a human Form, because they also, who are there, were born Men, and have moreover those two human Faculties, which are called Liberty and Rationality, although they have abused their Liberty to will and do evil, and their Rationality to think and confirm it.

205. VI. *That they who have acknowledged Nature alone, and human Prudence alone, constitute Hell, and they who have acknowledged God and his Divine Providence, constitute Heaven.* All they, who lead an evil Life, interiorly acknowledge Nature, and human Prudence alone, for such Acknowledgment lies inwardly concealed in all Evil, howsoever it may be cloathed and hid under Things good and true; these are only borrowed Garments, or like Decorations of Flowers, which perish, strewed over Evil lest it should appear in its Nakedness. That all who lead an evil Life, interiorly acknowledge Nature, and human Prudence alone, is not known by Reason of the above common Covering, whereby it is hid from View; but that they do nevertheless acknowledge them, may appear from the Origin and Cause of such Acknowledgment, in Order to the Discovery of which it may be expedient to explain whence

and what Self-derived Prudence is; then whence and what the Divine Providence is; afterwards who and what Kind of Perſons they are who favour the latter, and alſo who favour the former; and laſtly, that they who acknowledge the Divine Providence are in Heaven, and they who acknowledge Self-derived Prudence, are in Hell.

206. WHENCE AND WHAT *Self-derived Prudence is;* it is from the Proprium of Man, which is his Nature, and is called his Soul derived from the Parent; this Proprium is the Love of Self, and the Love of the World thence derived, or the Love of the World, and the Love of Self thence derived: The Love of Self is ſuch, that it reſpects itſelf only, and others either as vile, or of no Account; or if it does reſpect any Perſon or Thing, it is only ſo long as they honour and worſhip itſelf; intimately in that Love, juſt like the Effort in a Seed to fructify and propagate, there lieth hid a Deſire to become great, and if poſſible, to be made a King, and then if poſſible, to be deified: Such is the Devil, becauſe he is the very Love of Self, and is ſuch that he adores himſelf, and does not favour any one who doth not alſo adore him; another Devil like himſelf he hates, becauſe he wiſheth to be adored alone. Foraſmuch as no Love can exiſt without its Conſort, and the Conſort of Love or of the Will in Man is called the Underſtanding; when the Love of Self inſpires its Love into the Underſtanding its Conſort, it there becomes Conceit, which is the Conceit of Self-derived Intelligence, from which Self-derived Prudence proceeds. Now foraſmuch as the Love of Self deſires to be ſole Lord of the World,

World, conſequently a God, therefore the Concupiſcences of Evil, which are Derivations thence, have Life in themſelves from it, as have alſo the Perceptions of Concupiſcences, which are all Sorts of Craft and Cunning; in like Manner alſo have the Delights of Concupiſcences which are Evils, and their Thoughts which are Falſes: They are all like Servants and Miniſters of their Lord, and act at his Pleaſure, not knowing that they do not act, but are acted upon, for they are acted upon by the Love of Self through the Conceit of Self-derived Intelligence: Hence it is, that in every Evil, by Virtue of its Origin, Self-derived Prudence lies concealed. The Reaſon why an Acknowledgment of Nature alone alſo lies concealed therein, is, becauſe Self-Love hath cloſed up the Sky-Light of its Houſe, *(Feneſtram Tecti ſui)* by which there is an open Communication with Heaven, and alſo the Side Windows, leſt it ſhould ſee and hear that the Lord alone governeth all Things, and that Nature in herſelf is void of Life, and that the Proprium of Man is Hell, and conſequently that the Love of the Proprium is the Devil; and then having ſhut the Windows it is in the Dark, and there maketh a Fire for itſelf, by which it ſitteth down with its Conſort, and they reaſon like Friends, in Favour of Nature againſt God, and in Favour of Self-derived Prudence againſt the Divine Providence.

207. WHENCE AND WHAT *the Divine Providence is;* it is the Divine Operation in the Man, who removeth the Love of Self; for Self-Love, as was ſaid, is the Devil, and Concupiſcences and their Delights are the Evils of his Kingdom, which is Hell;

theſe

theſe being removed, the Lord entereth with Affections of neighbourly Love, and openeth the Sky-Light of Man's Houſe, and then his Side Windows, and cauſeth him to ſee that there is a Heaven, and a Life after Death, and everlaſting Happineſs; and by Means of the ſpiritual Light and ſpiritual Love at the ſame Time in this Caſe, flowing in, cauſeth him to acknowledge, that God by his Divine Providence governeth all Things.

208. WHO AND WHAT *Kind of Perſons they are who favour the latter, and alſo who favour the former:* They who acknowledge God, and his Divine Providence, are like the Angels of Heaven, who diſlike to be led of themſelves, and love to be led of the Lord; a Sign that they are led of the Lord, is, that they love their Neighbour. But they who acknowledge Nature and their own Prudence, are like infernal Spirits, who diſlike to be led of the Lord, and love to be led of themſelves: Theſe, if they be Perſons of Diſtinction in a Kingdom, deſire to have Dominion in all Things: So alſo if they be Primates of the Church: If they are Judges, they pervert Judgment, and exerciſe Dominion over the Laws: If they are Men of Learning, they apply Scientifics to confirm the Proprium of Man and Nature: If they are Merchants, they act as Thieves: If Huſbandmen, as Robbers. They are all Enemies of God, and Deriders of the Divine Providence.

209. It is wonderful, that when Heaven is opened to ſuch, and they are told they are mad, and it is alſo made manifeſt to their Perception that they are ſo, which is done by Influx and Illumination,

ſtill

ſtill out of Indignation they ſhut Heaven againſt themſelves, and look down to the Earth, which is over Hell: This is the Caſe with ſuch of them in the ſpiritual World, as are ſtill out of Hell, and yet of ſuch a Diſpoſition; from which Circumſtance is evidenced the Error of thoſe who think, if I were to ſee Heaven, and hear the Angels ſpeak to me, I ſhould acknowledge; but their Underſtanding does acknowledge, yet if their Will does not at the ſame Time, they do not acknowledge notwithſtanding; for the Love of the Will inſpires (or infuſes) into the Underſtanding whatſoever it chooſes, and not *vice verſa*, yea it obliterates every Thing in the Underſtanding which is not from itſelf.

210. VII. *That all theſe Things cannot be effected, unleſs it appears to Man that he thinketh and diſpoſeth from himſelf.* That in Caſe it did not appear to Man, as if he lived from himſelf, and thus thought and willed, ſpake and acted as from himſelf, Man would not be Man, is fully demonſtrated in the preceding Pages: Hence it follows, that if Man doth not diſpoſe, as if from his own Prudence, all Things appertaining to his Function and Life, he cannot be guided and regulated by the Divine Providence; for he would be like one ſtanding with his Hands hanging down, his Mouth open, his Eyes ſhut, and his Breath in drawn, in Expectation of Influx, therefore he would diveſt himſelf of Humanity, which conſiſts in the Perception and Senſation, that he lives, thinks, wills, ſpeaks, and acts as if from himſelf; and at the ſame Time he would diveſt himſelf of his two Faculties, Liberty and Rationality, whereby he is diſtinguiſhed from Beaſts: That without

ſuch

ſuch Appearance no Man would poſſeſs the Receptive and the Reciprocal Principle, or Recipiency and Reciprocality, and therefore neither Immortality, is demonſtrated above in this Treatiſe, and alſo in that on the DIVINE LOVE AND THE DIVINE WISDOM. Therefore if you deſire to be led of the Divine Providence, uſe Prudence, as a Servant and Miniſter, who may faithfully diſpenſe the Goods of his Maſter: Such Prudence is the Talent, which was given to the Servants to traffic with, of which they are to give an Account, Luke xix. 13 to 25. Matth. xxv. 14 to 31. Prudence itſelf appears to Man as his own, and it is believed to be his own, ſo long as a Man keeps ſhut up within himſelf that moſt inveterate Enemy of God and the Divine Providence, which is Self-Love, who dwells in the Interiors of every Man from his Birth; if you do not know him, for he deſires not to be known, he dwells ſecurely, and guards the Door, leſt it ſhould be opened, and ſo he ſhould be caſt out by the Lord. That Door is opened by Man, by ſhunning Evils as Sins as if from himſelf, with an Acknowledgment that he doeth ſo from the Lord. It is this Prudence with which the Divine Providence acts as one.

211. The Reaſon why the Divine Providence operates ſo occultly, that ſcarce any one knoweth that it exiſts, is, that Man may not periſh; for the Proprium of Man, which is his Will, never acts as one with the Divine Providence; the Proprium of Man hath an innate Enmity againſt it; for it is that Serpent which ſeduced our firſt Parents, of which it is written, "*I will put Enmity between thee and the Woman, and between thy Seed and her Seed, it ſhall bruiſe*

bruiſe thy Head," Gen. iii. 15; the Serpent is Evil of every Kind; his Head is Self-Love; the Seed of the Woman is the Lord; the Enmity put between them is between Man's Self-Love and the Lord, therefore alſo between the Self-derived Prudence of Man and the Divine Providence of the Lord; for Self-derived Prudence is continually lifting up its Head, and the Divine Providence is continually keeping it down. If Man felt this, he would be enraged and exaſperated againſt God, and would periſh; but while he doth not feel or perceive it, he may be enraged and exaſperated againſt Men, and againſt himſelf, and likewiſe againſt Fortune, by which he doth not periſh. Hence it is, that the Lord by his Divine Providence continually leads Man in Freedom, and when he is led in Freedom, it appears no otherwiſe to Man than that he is led by his own Proprium; and to lead in Freedom one who is in Oppoſition to him that leads, is like raiſing from the Earth a great reſiſting Weight by Pullies, by which Means the Weight and Reſiſtance is not felt: Or as when any one is in the Power of an Enemy, whoſe Intention is to put him to Death, which he then doth not know, and a Friend conducteth his Eſcape through unknown Ways, and afterwards diſcovers to him the Enemy's Intention.

212. Who doth not talk of Fortune, and who doth not acknowledge her, becauſe he talks of her, and becauſe he knows Something of her by Experience? But who knoweth what ſhe is? That ſhe is Something, becauſe there is and does exiſt ſuch a Thing, cannot be denied; and Nothing can be and

exiſt

exiſt without a Cauſe; but the Cauſe of this Something or of Fortune is not known; yet leſt it ſhould be denied, merely by Reaſon that the Cauſe is not known, take Dice, or Cards, and play with them, or conſult Players, which of them denies Fortune, for they play with her and ſhe with them in a wonderful Manner; who can oppoſe her, if ſhe is obſtinate? Doth ſhe not in ſuch Caſe make a Jeſt of Prudence and Wiſdom? When you throw the Dice and ſhuffle the Cards, doth it not ſeem as if ſhe knew and diſpoſed the Evolutions and Motions of the Hands, to favour one more than another from ſome certain Cauſe? Can this Cauſe exiſt from any other Source, than the Divine Providence in Ultimates, where by Conſtancies and Inconſtancies it deals wonderfully with human Prudence, and at the ſame Time conceals itſelf. That the Gentiles formerly acknowledged Fortune, and that they of Italy alſo built a Temple for her at Rome, is well known. Concerning this Fortune, which is, as was ſaid, the Divine Providence in Ultimates, it hath been given to know many Things, which it is not permitted to reveal; from which it was evidenced to me, that it is not an Illuſion of the Mind, nor a Sporting of Nature, nor Something without a Cauſe, for Something without a Cauſe is not any Thing, but that it is an ocular Teſtification, that the Divine Providence operates in the moſt minute Particulars of the Thoughts and Actions of Man. When the Divine Providence operates in the ſmalleſt Particulars of Matters ſo mean and trifling, what muſt it not do in the Particulars of Things not mean and trifling, ſuch as is the Buſineſs

of

of Peace and War upon Earth, and the Buſineſs of Salvation and everlaſting Life in Heaven!

213. But I know, that human Prudence bringeth over the Rational (Faculty) to ſide with it, more than the Divine Providence, by Reaſon that the latter doth not appear, and the former does: It can more eaſily be received, that there is one ſole Life, which is God, and that all Men are Recipients of Life from Him, as was abundantly ſhewn before, and nevertheleſs this amounts to the ſame Thing, becauſe Prudence is of Life. Who doth not reaſon for human Prudence and Nature, when he reaſons from the natural or external Man? Whereas who doth not reaſon in Favour of the Divine Providence and of God, when he reaſons from the ſpiritual or internal Man? But write, I pray you, two Books, (I ſpeak this to the natural Man) one in Favour of Self-derived Prudence, and another in Favour of Nature, and fill them with plauſible, probable, and likely Arguments, ſuch as in your Opinion are ſolid, and when you have done, put them into the Hand of any Angel, and I know very well, that he will write under them theſe few Words, They are all Appearances and Fallacies.

That the Divine Providence hath Reſpect to Things eternal, and no otherwiſe to temporary Things, than ſo far as they accord with Things eternal.

214. THAT the Divine Providence hath Reſpect to Things eternal, and no otherwiſe to temporary Things than ſo far as they accord with Things eternal, or make one with them, ſhall be demonſtrated in the following Order. I. That temporary Things relate to Dignities and Riches, therefore to Honours and Emoluments in this World. II. That Things eternal relate to ſpiritual Honours and Riches, which are of Love and Wiſdom, in Heaven. III. That Things temporary and eternal are ſeparated by Man, but joined by the Lord. IV. That the Conjunction of Things temporary and eternal is the Divine Providence of the Lord.

215. I. *That temporary Things relate to Dignities and Riches, therefore to Honours and Emoluments in this World.* There are many temporary Things, but yet they all relate to Dignities and Riches; by temporary Things are meant thoſe Things which either periſh with Time, or ceaſe with the Life of Man in this World only; but by Things eternal are meant the Things, which do not periſh and ceaſe with Time, therefore not with the Life in this World. Foraſmuch as all temporary Things, as was obſerved, have Relation to Dignities and Riches,

es, it is of Importance that the following Points ſhould be underſtood, namely, What and whence Dignities and Riches are: What is the Nature of the Love of them for their own Sake, and what the Nature of the Love of them for the Sake of Uſe: That theſe two Loves are diſtinct from each other, as Hell is from Heaven: That the Difference between theſe Loves is difficult to be known by Man: But of each of theſe diſtinctly. FIRST: *What and whence Dignities and Riches are:* Dignities and Riches were totally different in the earlieſt Ages, from what they afterwards became in Proceſs of Time: Dignities in the moſt ancient or earlieſt Ages were no other, than ſuch as take Place among Parents and their Children, which Dignities were Dignities of Love, full of Reſpect and Veneration, not becauſe they received Birth, but Inſtruction and Wiſdom from them, which is a ſecond Birth, in itſelf ſpiritual, becauſe it was the Birth of their Spirit: This was the only Dignity in the earlieſt Ages, becauſe then Nations, Families, and Houſes, dwelt ſeparately, and were not formed into Kingdoms as in modern Times; It was the Father of the Family in whom that Dignity reſided: Thoſe Times were called by the Ancients the golden Age. But after thoſe Times the Love of governing, from the ſole Delight of that Love, ſucceſſively crept in; and foraſmuch as Enmity and Hoſtility againſt thoſe who would not ſubmit, introduced themſelves at the ſame Time, therefore Nations, Families, and Houſes, from Neceſſity collected themſelves into Societies [*Cœtus*,] and ſet over themſelves one, whom at firſt they called a Judge, afterwards a Prince,

and

and laſtly a King and an Emperor: And then they began alſo to fortify themſelves in Towers, Bulwarks, and Walls. From the Judge, Prince, King, or Emperor, was diffuſed, as from the Head through the Body, a Luſt of Dominion, which ſpread itſelf like a Contagion among many, and thence aroſe Degrees of Dignities, and Honours conformable to them; and with them Self-Love, and the Pride of Self-derived Prudence. Similar was the Caſe with the Love of Riches: In the moſt ancient or earlieſt Ages, when Nations and Families dwelt diſtinctly from each other, there was no other Love of Riches than to poſſeſs the Neceſſaries of Life, which they procured for themſelves by Flocks and Herds, and by Fields, Paſtures, and Gardens, from which they derived Subſiſtence: Among their Neceſſaries of Life were alſo reckoned decent Houſes, furniſhed with all Kinds of Utenſils, and likewiſe Cloathing: The Care and Management of all theſe Things was the Occupation of the Parents, Children, Men-Servants, and Maid-Servants in the Houſe. But after that the Love of Dominion began to prevail, and deſtroyed this State of Society, the Love of poſſeſſing Wealth beyond their Neceſſities invaded Mankind, and grew to ſuch a Height, as to produce a Deſire of poſſeſſing the Wealth of all. Theſe two Loves are as it were connected by Conſanguinity, for he who deſireth to rule over every Thing, deſireth alſo to poſſeſs every Thing, for thus all Things become his Servants, and he their ſole Lord and Maſter: This is evidently inſtanced in thoſe of the Popiſh Religion, who have exalted their Dominion even into Heaven, to the Throne of the Lord, upon

which

which they have placed themſelves, and who alſo covet the Riches of the whole Earth, and amaſs Treaſures without End. SECONDLY: *What is the Nature of the Love of Dignities and Riches for their own Sake; and what the Nature of the Love of them for the Sake of Uſe:* The Love of Dignities and Honours, for the Sake of Dignities and Honours, is the Love of Self, properly the Love of Dominion grounded in the Love of Self; and the Love of Riches and Poſſeſſions, for the Sake of Riches and Poſſeſſions, is the Love of the World, properly the Love of poſſeſſing the Goods of others by any Art whatſoever: But the Love of Dignities and Riches, for the Sake of Uſes, is the Love of Uſes, which is the ſame with the Love of our Neighbour, for that which is the Ground of Man's Action, or for the Sake of which he acts, is his influencing End, [*Finis a quo*,] and is firſt or primary, and other Things are Means, and are ſecondary. With Reſpect to the Love of Dignities and Honours for their own Sakes, which is the ſame as Self-Love, properly with the Love of Dominion from the Love of Self, it is the Love of Man's Proprium, and the Proprium of Man is all Evil; hence it is that Man is ſaid to be born to all Evil, and that his hereditary [Diſpoſition] is Nothing but Evil; the hereditary [Diſpoſition] of Man is his Proprium, in which he is, and into which he comes by Self-Love, and principally by the Love of Dominion grounded in the Love of Self; for the Man who is principled in that Love, reſpecteth Nothing but himſelf, and ſo immerſes his Thoughts and Affections into his Proprium: Hence it is, that in the Love of Self there

dwells

dwells a Love of doing Evil; the Reaſon is, becauſe he doth not love his Neighbour, but himſelf only; and he who loves himſelf only, ſees others as without himſelf, or as vile, or of no Account, whom in Compariſon with himſelf he deſpiſeth, whilſt he makes light of doing them Miſchief: Hence it comes to paſs, that he who is in the Love of Dominion grounded in the Love of Self, ſcruples not to defraud his Neighbour, to commit Adultery with his Neighbour's Wife, to blaſpheme him, to breathe Revenge againſt him even unto Death, to exerciſe Cruelty towards him, and the like: Man deriveth theſe evil Diſpoſitions from this Circumſtance, that the Devil himſelf is Nothing elſe but the Love of Dominion grounded in the Love of Self, with whom every one is connected or conjoined, who is principled in Self-Love, and by whom he is led; and he who is led of the Devil, that is, of Hell, is led into all the above Evils; and he is continually led by the Delights of thoſe Evils: Hence it is, that all who are in Hell, have a Deſire to do Miſchief to every one, but they who are in Heaven, have a Deſire to do Good to every one. From this Oppoſition exiſts that Principle which is in the Middle, in which Man is, and he is therein as in *Equilibrio*, ſo that he can turn himſelf either to Hell or to Heaven; and in Proportion as he favours the Evils of Self-Love, in the ſame Proportion he turns himſelf to Hell, and in Proportion as he removes thoſe Evils from himſelf, in the ſame Proportion he turns himſelf to Heaven. It hath been given me to feel what and how great the Delight is of the Love of Dominion grounded in the Love of Self; I was let into

into it, in Order that I might know it, and it was such, that it exceeded all the Delights in the World; it was a Delight of the whole Mind from its Intimates (inmost Parts) to its Ultimates, but was only felt in the Body as a certain Pleasure and Liberty [*lubens*] swelling in the Breast; and it was also given to perceive, that from this Delight, as their Fountain, flow the Delights of all Evils, as of Adultery, Revenge, Fraud, Blasphemy, and in general of every Thing that is wicked. There is a Similar Delight in the Love of possessing the Wealth of others by any Art whatsoever, and in the Concupiscences which are Derivations therefrom; but yet not in the same Degree, unless it be joined to the Love of Self. But with Respect to Dignities and Riches loved not for their own Sake, but for the Sake of Uses, such Love is not the Love of Dignities and Riches, but the Love of Uses, to which Dignities and Riches are subservient as Means; this Love is celestial: But of it more in what follows. THIRDLY: *That those two Loves are distinct from each other as Heaven and Hell*, is evident from what hath now been said, to which I will add; that all they who are in the Love of Dominion grounded in the Love of Self, as to their Spirit, are in Hell, whosoever they be, whether great or small; and that all who are in that Love, are in the Love of all Evils, which if they do not commit, still in their Spirit they think them allowable, and therefore do them in the Body, when the Consideration of Dignity and Honour, and the Fear of the Law do not prevent: And what is more, the Love of Dominion grounded in the Love of Self intimately conceals within it Hatred against God,

God, consequently against the Divine Things of the Church, and especially against the Lord; if Persons influenced by this Love, acknowledge a God, they do it only with their Mouths, and if they acknowledge the Divine Things of the Church, they do it only for Fear of losing Credit. The Reason why this Love intimately conceals in it Hatred against the Lord, is, because it is the intimate Property of this Love, to desire to be a God, for it worships and adores itself alone; hence it is, that if any one honours it so much, as to say that it hath Divine Wisdom, and is the Deity of the World, it loves such an one in its Heart. It is otherwise with the Love of Dignities and Riches for the Sake of Uses; this Love is celestial, because, as hath been observed, it is the same with the Love of one's Neighbour. By Uses are meant Goods, and therefore by doing Uses, is meant to do Good; and by doing Uses or Good, is meant to serve others and minister to them; they who do so, although they be in Dignity and in Opulence, yet they respect Dignity and Opulence only as Means of doing Uses, consequently of serving and ministering. These are they who are meant by these Words of the Lord, "*Whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your Servant,*" Matt. xx. 26, 27: These also are they, to whom Dominion in Heaven is entrusted by the Lord, for to them Dominion is the Means of doing Uses, or doing Good, consequently of serving, and when Uses or Good are the Ends or Loves, then it is not they who have Dominion, but the Lord, for all Good is from Him. FOURTHLY: *That the Difference*

ference between them is difficult to be known by Man ; the Reaſon is, becauſe moſt of thoſe who are in Dignity, and in Opulence, alſo perform Uſes, but it is not known whether they perform Uſes for the Sake of themſelves, or for the Sake of Uſes ; and the leſs ſo, becauſe in the Love of Self and of the World, there is more of the Fire and Ardour of performing Uſes, than in thoſe who are not in the Love of Self and of the World ; but the former perform Uſes for the Sake of Fame or Intereſt, therefore for the Sake of themſelves ; whereas they who perform Uſes for the Sake of Uſes, or Good for the Sake of Good, ſuch do not perform them from themſelves, but from the Lord. The Difference between them is difficult to be known by Man, by Reaſon that Man doth not know whether he is led of the Devil or of the Lord ; he who is led of the Devil, doeth Uſes for the Sake of himſelf and the World, but he who is led of the Lord, doeth Uſes for the Sake of the Lord and of Heaven ; and all they do Uſes from the Lord, who ſhun Evils as Sins, but all they do Uſes from the Devil, who do not ſhun Evils as Sins, for Evil is the Devil, and Uſe or Good is the Lord : Hereby and no otherwiſe is the Difference known ; both in their external Form appear alike, but in their internal Form they are totally unlike ; one is like Gold which contains within it Droſs, but the other is like Gold which contains within it pure Gold : And one is like artificial Fruit, which in its external Form appears like Fruit gathered from a Tree, when nevertheleſs it is coloured Wax, which hath within it Duſt or Reſin ; but the other is like excellent Fruit,

delightful to the Taſte and Smell, which hath within it Seeds.

216. II. *That Things eternal relate to ſpiritual Honours and Riches, which are of Love and Wiſdom in Heaven.* Foraſmuch as the natural Man calls the Delights of Self-Love, which are alſo the Delights of the Concupiſcences of Evil, Goods, and alſo confirms himſelf in the Notion that they are Goods, he therefore calls Honours and Riches Divine Bleſſings; but when this natural Man ſees that the Wicked, as well as the Good, are advanced to Honours, and promoted to Riches, and ſtill more when he ſees that the Good are in Contempt and Poverty, and the Wicked in Glory and Opulence, he thinks with himſelf, what is the Meaning of this, it cannot be of the Divine Providence, for if Divine Providence governed all Things, it would load the Good with Honours and Wealth, and afflict the Wicked with Poverty and Contempt, and ſo compel the Wicked to aknowledge that there is a God and a Divine Providence. But the natural Man, unleſs illuminated by the ſpiritual Man, that is, unleſs he is at the ſame Time ſpiritual, doth not ſee that Honours and Riches may poſſibly be Bleſſings; and that poſſibly they may alſo be Curſes; and that when they are Bleſſings they are from God, and when they are Curſes they are from the Devil; that Honours and Wealth are alſo given by the Devil, is known, for thence he is called the Prince of this World. Now whereas it is not known when Honours and Riches are Bleſſings, and when they are Curſes, therefore it ſhall be ſhewn; but in this Order. 1. That

Honours

Honours and Riches are Bleſſings, and that they are Curſes. 2. That Honours and Riches, when they are Bleſſings, are ſpiritual and eternal, and that when they are Curſes, they are temporary and periſhing. 3. That the Honours and Riches, which are Curſes, in Compariſon with the Honours and Riches which are Bleſſings, are as Nothing to every Thing, or as that which in itſelf doth not exiſt, to that which in itſelf doth exiſt.

217. We ſhall now proceed to the Illuſtration of theſe three Points. FIRST: *That Honours and Riches are Bleſſings, and that they are Curſes:* Common Experience teſtifies, that the Pious as well as the Impious, or the Juſt as well as the Unjuſt, that is, the Good as well as the Wicked, are in Dignities and Riches; and yet it cannot be denied by any one, that the Impious and Unjuſt, that is, the Wicked, go to Hell, and the Pious and Juſt, that is, the Good, to Heaven: Foraſmuch as this is true, it follows, that Dignities and Riches, or Honours and Opulence, are either Bleſſings or Curſes, and that with the Good they are Bleſſings, and with the Wicked Curſes. In the Work concerning HEAVEN AND HELL, publiſhed in London in the Year 1758, n. 357 to 365, it is ſhewn, that there are Rich as well as Poor, and Great as well as Little in Heaven, and alſo in Hell; from which it is evident, that Dignities and Riches, with thoſe who are in Heaven, in this World were Bleſſings, and that with thoſe who are in Hell, in this World were Curſes. But whence it is that they are Bleſſings, and whence that they are Curſes, every one may know, provided he thinks a little on the Subject

ject from Reaſon; namely, that they are Bleſſings with thoſe who do not not place their Hearts in them, and that they are Curſes with thoſe who do place their Hearts in them; to place the Heart in them, is to love Self in them, and not to place the Heart in them, is to love Uſes and not Self in them: The Nature and Quality of the Difference between theſe two Loves, was explained above, n. 215; to which may be added, that Dignities and Riches ſeduce ſome, and ſome they do not ſeduce; they ſeduce, when they excite the Loves of Man's Proprium, which is the Love of Self, and that this is the Love of Hell, which is called the Devil, was alſo ſhewn above; but they do not ſeduce, when they do not excite that Love. The Reaſon why the Wicked as well as the Good are advanced to Honours and promoted to Riches, is, becauſe the Wicked as well as the Good perform Uſes, but the Wicked do ſo for the Sake of the Honour and Intereſt of their own Perſons, whereas the Good for the Sake of the Honour and Intereſt of the Thing itſelf: The latter reſpect the Honour and Intereſt of the Thing itſelf, as principal Cauſes, and the Honour and Intereſt of their own Perſons as inſtrumental Cauſes; but the Wicked reſpect the Honour and Intereſt of their own Perſons as principal Cauſes, and the Honour and Intereſt of the Thing itſelf as inſtrumental Cauſes: But who doth not ſee, that the Perſon, his Function and Honour, is for the Sake of the Thing which he adminiſters, and not *vice verſa?* Who doth not ſee that a Judge is for the Sake of Juſtice, a Magiſtrate for the Sake of the Community, and a King for the Sake of the Kingdom, and not *vice verſa?*

verſa? Wherefore alſo, according to the Laws of a Kingdom, every one is in Dignity and Honour, ſuitable to the Function which he diſcharges, and the Dignity thereof; and there is a Difference like that between what is principal and what is inſtrumental. He who attributes to himſelf, or to his own Perſon, the Honour of the Thing he adminiſters, appears in the ſpiritual World, when the ſame is repreſented, like a Man with his Body inverted, having his Feet upward, and his head downward. SECONDLY: *That Dignities and Riches, when they are Bleſſings, are ſpiritual and eternal, and that when they are Curſes, they are temporary and periſhing:* There are Dignities and Riches in Heaven as well as in this World, for there are Governments there, and conſequently Adminiſtrations and Functions, and there are alſo commercial Dealings [*Negotiationes,*] and conſequently Riches, becauſe there are Societies and Communities [*Cœtus.*] The univerſal Heaven is diſtinguiſhed into two Kingdoms, one of which is called the celeſtial, the other the ſpiritual Kingdom, and each Kingdom into innumerable Societies, greater and ſmaller, all which, and in which all, are diſpoſed in Order according to the Differences of Love and the Wiſdom therefrom derived; the Societies of the celeſtial Kingdom according to the Differences of celeſtial Love, which is Love to the Lord; and the Societies of the ſpiritual Kingdom according to the Differences of ſpiritual Love, which is Love towards their Neighbour: Inaſmuch as there are ſuch Societies, and all who compoſe them have been Men in the World, and conſequently retain in them the Loves in which they were principled in

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the World, with this Difference, that in another World they are ſpiritual, and that the Dignities and Riches themſelves are ſpiritual in the ſpiritual Kingdom, and celeſtial in the celeſtial Kingdom, it follows as a Conſequence, that they have greater Dignities and Riches than others, who have greater Love and Wiſdom than others, and theſe are they to whom Dignities and Riches were Bleſſings in this World. Hence it may appear, what the Nature of ſpiritual Dignities and Riches is, namely, that they belong to the Thing and not to the Perſon: The Perſon indeed who is in Dignity in Heaven, is in Magnificence and Glory, like that of Kings upon Earth; but yet they do not regard the Dignity itſelf as any Thing, but the Uſes, in the Function and Adminiſtration of which they are engaged; they receive indeed every one the Honours of his Dignity, but they themſelves do not attribute them to themſelves, but to the Uſes; and whereas all Uſes are from the Lord, they attribute them to the Lord, from whom they are derived: Such therefore are ſpiritual Dignities and Riches, which are eternal. But the Caſe is otherwiſe with thoſe to whom Dignities and Riches in this World were Curſes; theſe, foraſmuch as they attributed them to themſelves, and not to Uſes, and foraſmuch as they did not deſire that Uſes ſhould govern them, but that they ſhould govern Uſes, which they only regarded as Uſes ſo far as they were ſubſervient to their own Honour and Glory, are therefore in Hell, where they are vile Drudges in Contempt and Miſery; for which Reaſon, inaſmuch as theſe Dignities and Riches periſh, they are called temporary

and

and periſhing. Concerning both the latter and the former the Lord teacheth as follows, "Lay not up for yourſelves Treaſures upon Earth, where Moth and Ruſt doth corrupt, and where Thieves break through and ſteal; but lay up for yourſelves Treaſures in Heaven, where neither Moth nor Ruſt doth corrupt, and where Thieves do not break through nor ſteal; for where your Treaſure is, there will your Heart be alſo," Matt. vi. 19, 20, 21. THIRDLY: *That Dignities and Riches which are Curſes, compared with the Dignities and Riches which are Bleſſings, are as Nothing to every Thing, or as that which in itſelf doth not exiſt, to that which in itſelf doth exiſt.* Every Thing which periſheth and becometh not any Thing, inwardly in itſelf is not any Thing, outwardly indeed it is Something, yea it appeareth as much, and to ſome as every Thing, ſo long as it laſts, but in itſelf it is not; it is like an Outſide, [*Superficies*] within which there is not any Thing; or like a Player who appears in a King's Apparel only till the Play is ended: But that which remaineth to Eternity, in itſelf is perpetually Something, therefore every Thing; and moreover it Is, becauſe it doth not ceaſe to be.

218. III. *That Things temporary and eternal are ſeparated by Man, but that they are joined by the Lord:* The Ground and Reaſon of this is, becauſe all Things appertaining to Man are temporary, from which Circumſtance Man may be called temporary, and all Things appertaining to the Lord are eternal, whence the Lord is called Eternal; and temporary Things are thoſe which have an End and periſh, but Things eternal are thoſe which have no End, and

do

do not periſh. That theſe two cannot be joined together but by the infinite Wiſdom of the Lord, and therefore that they can be joined together by the Lord, and not by Man, every one may ſee. But that it may be known, that theſe two are ſeparated by Man, and joined by the Lord, it ſhall be demonſtrated in the following Order. 1. What temporary Things are, and what Things eternal. 2. That Man is temporary in himſelf, and that the Lord in Himſelf is eternal; and that therefore Nothing can proceed from Man but what is temporary, and Nothing from the Lord but what is eternal. 3. That temporary Things ſeparate Things eternal from themſelves, and that Things eternal join temporary Things to themſelves. 4. That the Lord joineth Man to Himſelf by Appearances. 5. And by Correſpondences.

219. But theſe Propoſitions are ſeverally to be illuſtrated and confirmed by themſelves. FIRST: *What temporary Things are, and what Things eternal:* Temporary Things are all thoſe Things which are proper to Nature, and thence proper to Man: Things proper to Nature are eſpecially Spaces and Times, both ſubject to Limits and Terminations; the Things which are thence proper to Man, are the Things of his proper Will and his proper Underſtanding, and which are thence of his Affection and Thought, and eſpecially the Things which are of his own Prudence; which things, that they are finite and limited, is well known. But Things eternal are all Things which are proper to the Lord, and from him are as it were proper to Man: Things proper to the Lord are all infinite and eternal,

therefore

therefore without Time, conſequently without Limit and without End: The Things which thence are ſeemingly proper to Man, in like Manner are infinite and eternal; but Nothing of theſe is of Man, but of the Lord alone in him. SECONDLY: *That Man is temporary in himſelf, and that the Lord in Himſelf is eternal; and that therefore Nothing can proceed from Man but what is temporary, and Nothing from the Lord but what is eternal.* That Man in himſelf is temporary, and the Lord in Himſelf eternal, was ſaid above; inaſmuch as Nothing elſe can proceed from any one but what is in him, it follows, that from Man Nothing can proceed but what is temporary, and from the Lord Nothing but what is eternal; for infinite cannot proceed from finite, and to ſuppoſe that it can is a Contradiction; and yet infinite can proceed from finite, yet not from finite itſelf, but from infinite through it; ſo on the other Hand, finite cannot proceed from infinite, and to ſuppoſe this is alſo a Contradiction; yet finite can be produced by infinite, but this is not to proceed but to be created; on which Subject ſee THE ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, from Beginning to End: Wherefore if finite proceeds from the Lord, as is the Caſe in many Things with Man, it doth not proceed from the Lord, but from Man; and it may be ſaid to proceed from the Lord through Man, becauſe it ſo appears. This may be illuſtrated by theſe words of the Lord, "Let your Communication be yea, yea; nay, nay; for whatſoever is more than theſe, cometh of Evil," Matt. v. 37; ſuch is the Communication of all in

the third Heaven; for they never reaſon concerning Things Divine, whether they be ſo or not, but ſee in themſelves from the Lord, that they are ſo or not ſo; Reaſoning concerning Things Divine, whether they be ſo or not, proceeds from the Reaſoner's not ſeeing them from the Lord, but deſiring to ſee them from himſelf, and that which Man ſeeth from himſelf, is Evil. But yet the Lord willeth, not only that Man ſhould think and ſpeak of Things Divine, but alſo reaſon concerning them, to the End that he may ſee that they are ſo or not ſo; and ſuch Thought, Diſcourſe, or Reaſoning, provided it hath for its End that he may ſee the Truth, may be ſaid to be from the Lord in Man, but it is from Man, until he ſees Truth, and acknowledges it: In the mean Time it is from the Lord alone, that Man is capable of thinking, ſpeaking, and reaſoning: for this he can do by Virtue of his two Faculties, called Liberty and Rationality, which Faculties Man poſſeſſes from the Lord Alone. THIRDLY: *That temporary Things ſeparate Things eternal from themſelves, and that Things eternal join temporary Things to themſelves:* By temporary Things ſeparating Things eternal from themſelves, is meant, that Man who is temporary doeth ſo from the temporary Things in himſelf; and by Things eternal joining temporary Things to themſelves, is meant, that the Lord, who is eternal, doeth ſo from the Things eternal in himſelf, as was ſaid above. In the preceding Pages it was ſhewn, that there is a Conjunction of the Lord with Man, and a reciprocal Conjunction of Man with the Lord; yet that the reciprocal

Conjunction

Conjunction of Man with the Lord is not from Man, but from the Lord; alſo that the Will of Man is in Oppoſition to the Will of the Lord, or what amounts to the ſame, that the Self-derived Prudence of Man is in Oppoſition to the Divine Providence of the Lord; from which this Concluſion reſults as a Conſequence, that Man, from his own temporary Things, ſeparates from himſelf the eternal Things of the Lord, but that the Lord joineth his eternal Things to the temporary Things of Man, that is, joineth Himſelf to Man and Man to Himſelf: As this Subject hath been fully treated of before, there is no Need of adding to it further Confirmation. FOURTHLY: *That the Lord joineth Man to Himſelf by Appearances:* For it is an Appearance that Man from himſelf loveth his Neighbour, doeth Good, and ſpeaketh Truth; if theſe Things were not to appear to a Man as from himſelf, he would not love his Neighbour, nor do Good, nor ſpeak Truth, therefore would not be conjoined to the Lord: But foraſmuch as Love, Good, and Truth are from the Lord, it is evident that the Lord joineth Man to himſelf by Appearances. But this Appearance, and the Conjunction of the Lord with Man, and the reciprocal Conjunction of Man with the Lord thereby, are abundantly treated of above. FIFTHLY: *That the Lord joineth Man to Himſelf by Correſpondences:* This is done by Means of the Word, whoſe literal Senſe conſiſts of mere Correſpondences; that by that Senſe there is a Conjunction of the Lord with Man, and a reciprocal Conjunction of Man with the Lord, is ſhewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING

ING THE SACRED SCRIPTURE, from Beginning to End.

220. IV. *That the Conjunction of Things temporary and eternal in Man is the Divine Providence of the Lord:* As the Things herein implied cannot fall within the firſt Perception of the Underſtanding, except they be firſt reduced to Order, and unfolded and demonſtrated according to it, therefore the Order thereof ſhall be as follows. 1. That it is by Virtue of the Divine Providence, that Man by Death puts off Things natural and temporary, and puts on Things ſpiritual and eternal. 2. That the Lord by his Divine Providence joineth himſelf to Things natural by Things ſpiritual, and to Things temporary by things eternal according to Uſes. 3. That the Lord joineth himſelf to Uſes by Correſpondences, and ſo by Appearances according to Confirmations by Man. 4. That ſuch Conjunction of Things temporary and eternal is the Divine Providence. But theſe Points ſhall be placed in a clearer Light by Explanations. FIRST; *That it is by Virtue of the Divine Providence, that Man by Death puts off Things natural and temporary, and puts on Things ſpiritual and eternal:* Things natural and temporary are Extremes and Ultimates, into which Man firſt enters, which is the Caſe when he is born, to the End that he may afterwards be introduced to Things interior and ſuperior; for Extremes and Ultimates are Continents; and theſe exiſt in the natural World: Hence it is that no Angel or Spirit was immediately created ſuch, but that they were all firſt born Men, and ſo introduced; hence they have Extremes and Ultimates, which in themſelves

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are fixed and ſtated, within which and by which their Interiors can be contained in their State of Connexion. But Man firſt puts on the groſſer Subſtances of Nature, his Body conſiſting of them; theſe however he putteth off by Death, and retaineth the purer Subſtances of Nature, which are next to what is ſpiritual, and then theſe are his Continents. Beſides, in Extremes, or Ultimates, all Things interior or ſuperior reſide together at once, as was ſhewn before in its proper Place; wherefore every Operation of the Lord is from Primaries and Ultimates at once, therefore in Full. But foraſmuch as the Extremes and Ultimates of Nature cannot receive Things ſpiritual and eternal, for which the human Mind is formed, as they are in themſelves, and yet Man is born that he may be made ſpiritual and live to Eternity, therefore Man putteth them off, and retaineth only interior natural Things or Subſtances, which are convenient and accord with Things ſpiritual and celeſtial, and ſerve them as Continents; this is effected by the Rejection of temporary and natural Ultimates, which is the Death of the Body. SECONDLY: *That the Lord by his Divine Providence joineth Himſelf to Things natural by Things ſpiritual, and to Things temporary by Things eternal according to Uſes:* Natural and temporary Things are not only Things which are proper to Nature, but alſo the Things which are proper to Men in the natural World; both theſe Man putteth off by Death, and putteth on Things ſpiritual and eternal correſponding to them; that he putteth on theſe according to Uſes, is fully ſhewn in the foregoing Pages. The natural Things which are

proper

proper to Nature, relate in general to Time and Space, and in particular to the Objects which are ſeen upon Earth; theſe Man leaveth by Death, and in place of them receiveth Things ſpiritual, which as to their outward Face or Appearance are ſimilar, but not as to their internal Quality and Eſſence; which Subject alſo is treated of above. The temporary Things, which are proper to Men in the natural World, in general relate to Dignities and Riches, and in particular to the Neceſſities of each Individual, which are Food, Cloathing, and a Place to dwell in; theſe alſo are put away and left by Death, and ſuch Things put on and received, as are ſimilar to them as to their outward Face or Appearance, but not as to their internal Quality and Eſſence: All theſe derive their internal Quality and Eſſence from the Uſes of Things temporary in the World: Uſes are the Goods which are called Goods of Charity. Hence it may appear, that to Things natural and temporary the Lord by his Divine Providence joineth Things ſpiritual and eternal according to Uſes. THIRDLY: *That the Lord joineth himſelf to Uſes by Correſpondences, and ſo by Appearances according to the Confirmations thereof by Man:* As this Point cannot but ſeem obſcure to thoſe who have not yet acquired a clear Notion of what Correſpondence and what Appearance is, therefore it ſhall be illuſtrated by Example and ſo explained: All Things in the Word are mere Correſpondences of Things ſpiritual and celeſtial, and foraſmuch as they are Correſpondences, they are alſo Appearances; that is, all Things in the Word are Divine Goods of the Divine Love, and Divine

Truths

Truths of the Divine Wiſdom, which are naked in themſelves, but cloathed in the literal Senſe of the Word; wherefore they appear like a Man in a Garment, which correſponds to the State of his Love and Wiſdom; from which Conſideration it is evident that if a Man confirms Appearances, it is juſt as if he were to confirm that Garments are Men; hereby Appearances become Fallacies: It is otherwiſe if a Man ſearches after Truths and ſees them in Appearances. Now foraſmuch as all Uſes, or Truths and Goods of Charity, which a Man doeth to his Neighbour, he either doeth according to Appearances, or according to the Truths themſelves in the Word, if he eſtabliſhes the Confirmation of them in himſelf according to Appearances, he is in Fallacies, but if according to Truths, he doeth as he ought to do: Hence it may appear, what is meant by the Lord's joining himſelf to Uſes by Correſpondences, and ſo by Appearances, according to the Confirmations thereof by Man. FOURTHLY: *That ſuch Conjunction of Things temporary and eternal is the Divine Providence:* That this may be preſented to the Underſtanding in ſome Degree of Light, it may be expedient to illuſtrate it by two Examples, by one which concerns Dignities and Honours, and by another which concerns Riches and Poſſeſſions; both theſe in their external Form are natural and temporary, but in their internal Form ſpiritual and eternal. Dignities with their Honours are natural and temporary, when a Man perſonally reſpects himſelf in them, and not the State and Uſes, for then a Man cannot but think interiorly with himſelf, that the State was made for him,

and

and not he for the State ; he is like a King who thinks his Kingdom and all the Men in it are for him, and not he for the Kingdom and the Men of which it conſiſts. But the ſame Dignities with their Honours are ſpiritual and eternal, when a Man reſpects himſelf perſonally as ſubſervient to the State and to Uſes, and not them to him ; if he doeth this, then he is in the Truth and in the Eſſence of his Dignity and Honour ; but if the other, then he is in Correſpondence and Appearance, which if he confirms in himſelf, he is in Fallacies, and no otherwiſe in Conjunction with the Lord, than they who are in Falſes and Evils derived therefrom, for Fallacies are Falſes with which Evils join themſelves : Such Perſons do indeed perform Uſes and do Good, but from themſelves and not from the Lord, therefore they put themſelves in the Place of the Lord : It is the ſame with Riches and Poſſeſſions, which alſo are natural and temporary, as well as ſpiritual and eternal ; Riches and Poſſeſſions are natural and temporary with thoſe, who reſpect them alone, and themſelves in them, and in theſe two place all their Pleaſure and Delight ; but the ſame are ſpiritual and eternal with thoſe, who reſpect good Uſes in them, and in theſe an interior Pleaſure and Delight ; with theſe latter the exterior Pleaſure and Delight alſo is made ſpiritual, and temporary eternal ; wherefore alſo theſe after Death dwell in Heaven, and in Palaces there, the Utenſils of which are reſplendent with Gold and precious Stones ; which nevertheleſs they regard no otherwiſe than as Externals deriving their Splendour and Tranſparency from Internals, which are Uſes, from which they have eſſential Pleaſ-

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ure and Delight, which in themſelves are the Bliſs and Happineſs of Heaven: A contrary Lot is theirs, who have reſpected Riches and Poſſeſſions ſolely for their own Sake and for the Sake of Self, therefore for the Sake of Externals and not at the ſame Time of Internals, conſequently according to Appearances and not according to their Eſſences; ſuch Perſons, when they put off theſe Things, as is the Caſe when they die, put on the Internals thereof, which, inaſmuch as they are not ſpiritual, cannot be otherwiſe than infernal, for either the one or the other Principle is in them, inaſmuch as both cannot be there together, wherefore inſtead of Riches they experience Poverty, and inſtead of Poſſeſſions Miſery. By Uſes are meant not only the Neceſſaries of Life, which relate to Food, Cloathing, an Habitation for a Man's Self and his Family, but alſo the Good of his Country, of Society, and of his Fellow Citizens. Such a Good is Commerce, when it is the final Love, and Money the Means ſubſervient, if ſo be the Merchant ſhunneth and avoideth Frauds and evil Arts as Sins; not ſo when Money is the final Love, and Commerce the Means ſubſervient to it, for this is Avarice, which is the Root of all Evils, as may be ſeen in Luke xii. 15, and the Parable concerning it, Verſe 16 to 21.

That Man is not let more interiorly into the Truths of Faith and the Goods of Charity, than so far as he can be kept in them to the End of Life.

221. IT is well known in the Christian World, that the Lord willeth the Salvation of all, and also that he is Omnipotent, wherefore many conclude thence, that he is able to save every one, and does save those who implore his Mercy, especially those who implore it by the received Form of Faith, that God the Father would have Mercy for the Sake of his Son, particularly if at the same Time they implore that they may receive that Faith: But that the Case is altogether different, will be seen in the last Article of this Treatise, where it will be explained how that the Lord cannot act against the Laws of his Divine Providence, because to act against those Laws, would be to act against his Divine Love and his Divine Wisdom, consequently against himself; in the same Place it will be seen, that such immediate Mercy is not possible, because the Salvation of Man is effected by Means, according to which no other Person can lead Man, but He who willeth the Salvation of all, and at the same Time is Omnipotent, consequently the Lord. The Means by which Man is led of the Lord, are what are called the Laws of the Divine Providence, among which is also this, that Man is not let more interiorly into the Truths of Wisdom and the Goods of Love, than so far as he can be kept in them to the End of Life.

But

But that this may be evident to Reaſon, it ſhall be explained in the following Order: 1. That Man may be let into the Wiſdom of ſpiritual Things, and alſo into the Love of them, and yet not be reformed. 2. That if Man afterwards recedes from them, and runs counter to them, he profaneth what is ſacred. 3. That there are ſeveral Kinds of Profanations, but that this Kind is the worſt of all. 4. That therefore the Lord doth not let Man more interiorly into the Truths of Wiſdom, and at the ſame Time into the Goods of Love, than ſo far as he can be kept in them to the End of Life.

222. I. *That Man may be let into the Wiſdom of ſpiritual Things, and alſo into the Love of them, and yet not be reformed:* The Reaſon is, becauſe Man hath Rationality and Liberty; by Rationality he can be elevated into Wiſdom almoſt Angelic, and by Liberty into a Love not unlike Angelic Love; but ſtill ſuch as the Love is, ſuch is the Wiſdom; if the Love is celeſtial and ſpiritual, the Wiſdom alſo becometh celeſtial and ſpiritual; but if the Love is diabolical and infernal, the Wiſdom alſo is diabolical and infernal; the latter indeed may then appear in its external Form, and conſequently before others, as celeſtial and ſpiritual, but in its internal Form, which is its very Eſſence, it is diabolical and infernal, not outwardly but inwardly; that it is ſuch, doth not appear to Men, becauſe Men are natural, and ſee and hear naturally, and the external Form is natural; but that it is ſuch, doth appear to the Angels, becauſe the Angels are ſpiritual, and the internal Form is ſpiritual. Hence it is evident, that Man might be let into the Wiſdom of

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ſpiritual Things, and alſo into the Love of them, and yet not be reformed, but in this Caſe only into the natural, and not the ſpiritual Love of them; the Reaſon is, becauſe Man can let himſelf into natural Love, but the Lord alone can let him into ſpiritual Love, and they who are let into the latter, are reformed, but they who are only let into the former, are not reformed; for theſe laſt are for the moſt Part Hypocrites, and many of them of the Order of Jeſuits, who interiorly do not believe any Thing Divine, but exteriorly they play with Divine Things like thoſe who exerciſe themſelves in Legerdemain [*Harioli.*]

223. By much Experience in the ſpiritual World it hath been given to know, that Man poſſeſſes in himſelf the Faculty of underſtanding the Arcana of Wiſdom, like the Angels themſelves; for I have ſeen fiery Devils, who, when they heard Arcana of Wiſdom, not only underſtood them, but alſo ſpake them from their own Rationality; but as ſoon as they returned to their diabolical Love, they did not underſtand them, but inſtead of them Things contrary thereto, which were Inſanities, and this they then called Wiſdom: Yea, it hath been given to hear them, when they were in a State of Wiſdom, laugh at their own Inſanity, and when they were in a State of Inſanity, laugh at Wiſdom. A Man, who hath been ſuch in this World, after Death when he becomes a Spirit, for the moſt Part is let into alternate States of Wiſdom and Inſanity, that he may diſtinguiſh the one from the other: But although from Wiſdom they ſee their Inſanity, yet when their Option is given them, as it is to every one, they put themſelves

themſelves into a State of Inſanity, and love it, and then they hate a State of Wiſdom: The Reaſon is, becauſe their Internal was diabolical, and their External like as it were Divine: Theſe are they who are meant by Devils, who pretend to be Angels of Light; and by him, who at the Marriage had not on a Wedding Garment, and was caſt into outer Darkneſs, Matth. xxii. 11, 12, 13.

224. Who cannot ſee, that it is the Internal from which the External exiſts, conſequently that the External hath its Eſſence from the Internal? And who doth not know by Experience, that the External can appear otherwiſe than according to its Eſſence from the Internal? This is manifeſt in the Caſe of Hypocrites, Flatterers, and Diſſemblers; and that Man can aſſume a Character not his own in Externals, is evident from Players and Mimics, for they can repreſent Kings, Emperors, yea Angels, in their Tone of Voice, Speech, Face, and Geſture, as though they were really ſuch; when nevertheleſs they are Nothing but Imitators; theſe Obſervations are made, becauſe Man in like Manner can play the Sycophant, as well in Matters of a civil and moral as of a ſpiritual Nature; and moreover it is well known, that this is the Caſe with many. Therefore inaſmuch as the Internal in its Eſſence is infernal, and the External in its Form appears ſpiritual, and yet the External derives its Eſſence from the Internal, as was obſerved, it may be aſked where that Eſſence lies concealed in the External? It doth not appear in the Geſture, neither in the Tone of Voice, nor in the Speech, nor in the Face, but yet it lies concealed interiorly in them

them all four: That it lies interiorly concealed in them, is evident from the Caſe of ſuch Perſons in the ſpiritual World; for when Man cometh out of the natural World into the ſpiritual World, which is the Caſe when he dies, then he leaveth his Externals with his Body, and retains his Internals which he had treaſured up in his Spirit, and then, if his Internal was infernal, he appears a Devil, ſuch as he had alſo been as to his Spirit, when he lived in the World. Who doth not acknowledge, that every Man leaveth Externals with his Body, and enters into Internals when he becometh a Spirit? To this I may add, that in the ſpiritual World there is a Communication of Affections and of Thoughts derived from them, whence it is that no one can ſpeak otherwiſe than he thinks: Alſo, that every one there changeth his Face, and becomes ſimilar to his Affection, ſo that from his Face alſo it appears what he is: Hypocrites are ſometimes permitted to ſpeak otherwiſe than they think, but the Sound of their Voice is altogether diſcordant to the Interiors of their Thoughts, and from that Diſcordance they are diſcovered: Hence it may appear, that the Internal lies concealed interiorly in the Tone, Speech, Face, and external Geſture, and that this is not perceived by Men in the natural World, but manifeſtly by the Angels in the ſpiritual World.

225. Hence then it is evident, that Man, ſo long as he lives in the natural World, can be let into the Wiſdom of ſpiritual Things, and alſo into the Love of them; and that this may and can be done, as well with thoſe who are merely natural, as with thoſe who are ſpiritual; but with this Difference, that

that the latter are reformed by them, whereas the former are not: It may alſo appear as if theſe (ſuch as are merely natural) loved Wiſdom, but they love it no otherwiſe, than an Adulterer loveth a noble Courtezan, to whom he ſpeaks flatteringly, and preſents rich Garments, of whom nevertheleſs he thinks with himſelf at Home, that ſhe is Nothing but a vile Whore, whom I will make believe that I love her, becauſe ſhe favours my Luſt; but if ſhe doth not favour it, I will reject her: His internal Man is this Adulterer, and his external Man is this Woman.

226. II. *That if Man afterwards recedes from them, and runs counter to them, he profaneth what is holy.* There are ſeveral Kinds of Profanation of what is Holy, of which in the following Article; but this Kind is the moſt grievous of all, for they who are Profaners of this Kind, after Death become no longer Men; they live indeed, but continually in a phantaſtical Delirium, and appear to themſelves to be flying on high, and when they are ſtill, they play with Phantaſies, which are ſeen by them as Things real; and foraſmuch as they are no longer Men, they are not called He and She, but It: Yea, when they are ſeen in the Light of Heaven, they appear like Skeletons, ſome like Skeletons of a bony Colour, ſome fiery, and ſome dry. That they who are guilty of this Kind of Profanation become ſuch after Death, is not known in the World, and it is not known by Reaſon that the Cauſe of it is not known; the Cauſe of it is, that when a Man firſt acknowledges Divine Things, and believes them, and afterwards recedes and denies them, then he mixeth Things holy with profane; which, when they

they are mixed, cannot otherwiſe be ſeparated, than by the Deſtruction of the whole. But that this may be more clearly perceived, it ſhall be explained in the following Order: 1. That whatſoever a Man thinketh, ſpeaketh, and doeth from his Will, is appropriated to him and remaineth, as well Good as Evil. 2. That the Lord by his Divine Providence continually provideth and diſpoſeth, that Evil may be by itſelf, and Good by itſelf, and ſo that they may be ſeparated. 3. That this cannot be done, if Man firſt acknowledgeth the Truths of Faith, and liveth according to them, and afterwards recedeth and denieth them. 4. That in this Caſe he mixeth Good and Evil in ſuch a Manner that they cannot be ſeparated. 5. And foraſmuch as Good and Evil with every Man are to be ſeparated, and in ſuch a one cannot be ſeparated, therefore he is deſtroyed as to every Thing truly Human.

227. Theſe are the Cauſes why a Thing ſo enormous exiſts, but foraſmuch as theſe Cauſes are in Obſcurity by Reaſon of the Ignorance thereof, they ſhall be explained, in Order that they may be evident to the Underſtanding. FIRST: *That whatſoever a Man thinketh, ſpeaketh, and doeth from his Will, is appropriated to him and remaineth, as well Good as Evil:* This was ſhewn above, n. 78 to 81: For Man hath an external or natural Memory, and an internal or ſpiritual Memory; in this laſt Memory are inſcribed all and every Thing whatſoever that he had thought, ſpoken, and done in the World from his Will, and that ſo perfectly as to every Particular, that no one Thing is wanting; this Memory is the Book of his Life, which after Death is opened,

opened, and according to which he is judged. Concerning this Memory more is adduced in the Work on HEAVEN AND HELL, n. 461 to 465, from my own Experience. SECONDLY: *But that the Lord by his Divine Providence continually provideth and diſpoſeth, that Evil may be by itſelf, and Good by itſelf, and ſo that they may be ſeparated:* Every Man is as well in Evil as in Good, for he is in Evil from himſelf, and in Good from the Lord, and Man cannot live unleſs he be in both, for if he were in himſelf alone, and ſo in Evil alone, he would not have any Life, and if he were in the Lord alone, and ſo in Good alone, neither would he have any Life, for Man in *the latter Kind of Life* would be as it were ſuffocated continually gaſping for Breath, or like one in the Agonies of Death; and in *the former Kind of Life* he would be extinct, for Evil without any Good in itſelf is dead, wherefore every Man is in both; but the Difference is, that one is interiorly in the Lord, and exteriorly as if in himſelf, and another is interiorly in himſelf, but exteriorly as if in the Lord, and the latter is in Evil and the former in Good, yet each is in each; the Reaſon why this is alſo the Caſe with a wicked Man, is, becauſe he is in the Good of civil and moral Life, and alſo exteriorly in ſome Good of ſpiritual Life; beſides that he is kept in Rationality and Liberty by the Lord, in Order that he may have the Power of being in Good; this is the Good, by which every Man, even the Wicked, is led of the Lord. From theſe Conſiderations it may be ſeen, that the Lord ſeparateth Evil and Good, that the one may be interior and the other exterior, and ſo provideth that they be

not mixed. THIRDLY: *But that this cannot be done, if Man first acknowledgeth the Truths of Faith, and liveth according to them, and afterwards recedeth and denieth them:* This is evident from what hath now been said; first, that every Thing which a Man thinketh, speaketh, and doeth from the Will, is appropriated to him and remaineth; and secondly, that the Lord by his Divine Providence continually provideth, and so disposeth Things, that Good may be by itself, and Evil by itself, and that they may be separated; moreover they are separated by the Lord after Death; from those who are interiorly evil and exteriorly good, the good is taken away, and so they are left in their Evil; the Case is reversed with those who are interiorly good, and exteriorly like other Men have acquired Wealth, sought after Dignities, been delighted with various worldly Things, and have favoured some Concupiscences; in these nevertheless Good and Evil are not mixed, but separate as internal and external; thus in their external Form they have been in many Respects like the Wicked, but yet not in their internal Form: So on the other Hand the Wicked, who in their external Form have appeared like the Good, in Regard to Piety, Divine Worship, Words and Actions, and yet in their internal Form have been wicked, in these also the Evil is separated from the Good. But in those, who have first acknowledged the Truths of Faith, and lived according to them, and afterwards have run counter, and rejected them, and especially if they have denied them, Goods and Evils are no longer separated, but mixed together; for such a Man hath appropriated to himself Good, and also

hath

hath appropriated to himself Evil, and so hath joined and mixed them. FOURTHLY: *That in this Case he mixeth Good and Evil, in such a Manner, that they cannot be separated*, follows from what hath just now been said; and if Evil cannot be separated from Good, and Good from Evil, he can neither be in Heaven nor in Hell; every Man must be either in one or the other, he cannot be in both, for in that Case he would be one while in Heaven, and another while in Hell, and when in Heaven he would act in Favour of Hell, and when in Hell he would act in Favour of Heaven, and so destroy the Life of all who were about him, the celestial Life in the Angels, and the infernal Life in the Devils, whereby the Life of every one would perish, for the Life of every one must be his own, no one liveth in a Life foreign to his own, still less in one that is opposite. Hence it is, that the Lord separates in every one after Death, when he becometh a Spirit or a spiritual Man, Good from Evil and Evil from Good; Good from Evil in those who are interiorly in Evil, and Evil from Good in those who are interiorly in Good; which is according to his own Words, "*Whosoever hath, to him shall be given, and he shall have more abundantly; but whosoever hath not, from him shall be taken away, even that he hath,*" Matt. xiii. 12. Chap. xxv. 29. Mark iv. 25. Luke viii. 18. Chap. xix. 26. FIFTHLY: *Forasmuch as Good and Evil in every Man are to be separated, and in such a one cannot be separated, that therefore he is destroyed as to every Thing truly human:* What is truly human [*vere humanum*] every one hath by Virtue of Rationality, in that he can see

and

and know, if he will, what is true and what is good, and can alſo will, think, ſpeak, and do Good from Liberty, as was ſhewn before; but this Liberty with its Rationality is deſtroyed in thoſe, who have mixed Good and Evil in themſelves; for they cannot by Virtue of Good ſee Evil, neither can they by Virtue of Evil know Good, inaſmuch as they make one, therefore they no longer have the Faculty or Power of Rationality, and conſequently neither have they any Liberty: This is the Reaſon why they are as mere phantaſtical Deliria, as was ſaid above, and no longer appear as Men, but like Bones covered with Skin, and therefore when they are named, they are not called He or She, but It: Such is the Lot of thoſe who in this Manner mix Things holy with profane: But there are ſeveral Kinds of Profanation, which are not of this Nature; of which in the ſubſequent Article.

228. No Man thus profanes Things holy, who doth not know them, for he who doth not know them, cannot acknowledge them, and afterwards deny them; wherefore they who are without the Chriſtian World, and do not know any Thing of the Lord, and of Redemption and Salvation by Him, do not profane the Holineſs thereof, when they do not receive it, yea, neither when they ſpeak againſt it. Neither do the Jews profane it, becauſe from their Infancy they have refuſed to receive and acknowledge it; it would be otherwiſe if they received and acknowledged, and afterwards denied it, which nevertheleſs is rarely the Caſe; for many of them acknowledge it exteriorly, and deny it interiorly, and are like Hypocrites. But they

profane

profane Things holy, by mixing them with what is profane, who firſt receive and acknowledge them, and afterwards depart from them and deny them. Their receiving and acknowledging them in their Infancy, and Childhood, is not to be reckoned as any Thing, for this every Chriſtian doeth, becauſe at that Age they do not receive and acknowledge the Things which are of Faith and Charity from any Rationality and Liberty, that is, in the Underſtanding from the Will, but only from Memory and the Authority of Maſters, and if they live according to them, it is out of blind Obedience; but when Man cometh into the Uſe of his Rationality and Liberty, as is the Caſe ſucceſſively when he groweth up [*adoleſcit et juveneſcit*,] if he then acknowledges Truths and lives according to them, and afterwards denieth them, he mixeth Things holy and profane, and inſtead of a Man, becometh ſuch a Monſter, as was deſcribed above. But if Man is in Evil, from the Time he becomes poſſeſſed of Rationality and Liberty, that is, from the Time he begins to think for himſelf [*dum ſui Juris factus eſt*,] even to the Period of Youth, and afterwards acknowledges the Truths of Faith and lives according to them, provided he then abideth in them to his Life's End, he doth not mix them, for the Lord then ſeparateth the Evils of his former Life from the Goods of his latter Life; this is the Caſe with all who repent. But of this more in what follows.

229. III. *That there are ſeveral Kinds of Profanations of what is holy, and that this Kind is the worſt of all.* In the moſt common or general Senſe, by Profanation is meant all Impiety, therefore by

Profaners

Profaners are meant all impious Perſons, who in their Hearts deny God, the Sanctity of the Word, and conſequently the ſpiritual Things of the Church, which are Sanctity itſelf, concerning which they alſo ſpeak impiouſly. Such Profaners however we are not here treating of, but of thoſe who profeſs to believe in God, who eſtabliſh the Sanctity of the Word, and who acknowledge the ſpiritual Things of the Church, and yet do this for the moſt Part only with their Mouths: The Reaſon why theſe are guilty of Profanation, is, becauſe what is holy out of the Word [*Sanctum ex Verbo*] is in them and with them, and this which is in them, and which conſtitutes ſome Part of their Underſtanding and Will, they profane; whereas in the Impious, who deny the Divinity and all Things Divine, there is not any Thing holy for them to profane: Theſe indeed are Profaners, but they are not the Profane.

230. The Profanation of what is holy is meant in the ſecond Commandment of the Decalogue, where it is ſaid, THOU SHALT NOT PROFANE THE NAME OF THY GOD: And that it ought not to be profaned, or that Profanation is to be ſhunned, is meant in the Lord's Prayer, by HALLOWED BE THY NAME: What is underſtood by the Name of God, is ſcarcely known by any in the Chriſtian World: The Reaſon is, becauſe it is not known, that in the ſpiritual World there are not Names, as in the natural World, but that every one is named according to the Quality of his Love and Wiſdom; for as ſoon as any one cometh into Society or Aſſociation with others, he is immediately named accord-

ing

ing to his Quality there; and his Name is in the ſpiritual Language, which is ſuch, that it can give a Name to every Thing, becauſe there each Letter in the Alphabet ſignifies a Thing, and ſeveral Letters joined into a Word, which conſtitute the Name of a Perſon, involve the entire State of the Thing: This is one of the wonderful Things in the ſpiritual World. Hence it is evident, that by the Name of God in the Word is ſignified God with every Thing Divine [all the Divine] which is in Him, and proceedeth from Him; and foraſmuch as the Word is the proceeding Divine, this is the Name of God; and foraſmuch as all the Divine Things, which are called ſpiritual Things of the Church, are from the Word, they alſo are the Name of God. From theſe Conſiderations it may be ſeen what is meant in the ſecond Commandment in the Decalogue by *Thou ſhalt not profane the Name of God;* and in the Lord's Prayer by *Hallowed be thy Name.* Similar is the Signification of the Name of God and of the Lord, in many Places of the Word of both Teſtaments, as in Matt. vii. 22. Chap. x. 22. Chap. xviii. 5, 20. Chap. xix. 29. Chap. xxi. 9. Chap. xxiv. 9, 10. John i. 12. Chap. ii. 23. Chap. iii. 17, 18. Chap. xii. 13, 28. Chap. xiv. 14, 15, 16. Chap. xvi. 23, 24, 26, 27. Chap. xvii. 6. Chap. xx. 31; beſides other Places, and very many in the Old Teſtament. He who knoweth this Signification of Name, may know what is ſignified by theſe Words of the Lord, "*He that receiveth a Prophet in the Name of a Prophet, ſhall receive a Prophet's Reward, and he that receiveth a righteous Man in the Name of a righteous Man, ſhall receive a righteous Man's*

Man's Reward; and whoſoever ſhall give to drink unto one of theſe little ones, a Cup of cold Water only, in the Name of a Diſciple, he ſhall in no wiſe loſe his Reward," Matt. x. 41; he who, by the Name of a Prophet, by a righteous Man, and a Diſciple, here underſtands only a Prophet, a righteous Man, and a Diſciple, doth not underſtand any other than barely the literal Senſe, neither doth he know what is the Reward of a Prophet, the Reward of a juſt Man, and the Reward of a Cup of cold Water given to a Diſciple, when nevertheleſs by the Name and the Reward of a Prophet is meant the State and Felicity of thoſe who are in Divine Truths; by the Name and the Reward of a righteous Man, the State and Felicity of thoſe who are in Divine Goods; and by a Diſciple, thoſe who are in ſome ſpiritual Things of the Church, a Cup of cold Water being Something of Truth. That the Quality of the State of Love and Wiſdom, or of Goodneſs and Truth, is ſignified by Name, is alſo evident from theſe Words of the Lord, "*He that entereth in by the Door is the Shepherd of the Sheep; to him the Porter openeth; and the Sheep hear his Voice; and he calleth his own Sheep by Name, and leadeth them out,*" John x. 2, 3; to call his Sheep by Name, is to teach and lead every one who is in the Good of Charity, according to the State of his Love and Wiſdom: By the Door is meant the Lord, as is evident from Verſe 9th of the ſame Chapter, "*I am the Door: By Me if any Man enter in, he ſhall be ſaved;*" from which it is evident, that the Lord himſelf is to be approached, in Order that any one may be ſaved, and that he who approacheth Him, is the Shepherd of the Sheep;

Sheep; and he who doth not approach Him, is a Thief and a Robber, as it is said in Verse 1st of that Chapter.

231. Forasmuch as by the Profanation of what is holy, is meant Profanation by those who know the Truths of Faith and Goods of Charity from the Word, and also in some Measure acknowledge them, and not they who do not know them, nor they who from Impiety entirely reject them, therefore what follows is said not of the latter, but of the former; the Kinds of Profanation by these are several, lighter and more grievous, but they may be referred to these seven. THE FIRST KIND OF PROFANATION IS COMMITTED BY THOSE, *who jest from the Word, and concerning the Word, or from the Divine Things of the Church and concerning them:* This is done by some from a bad Habit, by taking Names or Forms of Speech out of the Word, and introducing them in unseemly and sometimes filthy Discourse; which cannot but be connected with a Contempt of the Word in some Sort; when nevertheless the Word in the Whole and in every Particular is Divine and holy; for every Word thereof in its Bosom containeth something Divine; and thereby hath Communication with Heaven: But this Kind of Profanation is lighter, or more grievous, according to the Acknowledgment of the Sanctity of the Word, and the Indecency of the Discourse in which it is introduced by those who make a Jest of it. A SECOND KIND OF PROFANATION IS COMMITTED BY THOSE, *who understand and acknowledge Divine Truths, and yet live contrary to them;* but they profane them more lightly, who only un-

derſtand them, whereas ſuch as acknowledge them alſo, profane them more grievouſly; for the Underſtanding only teacheth, much in the ſame Manner as when a Preacher teacheth, and doth not conjoin itſelf with the Will from itſelf; but Acknowledgment conjoineth itſelf, for Nothing can be acknowledged without the Conſent of the Will: Howbeit this Conjunction is various, and the Profanation is according to the Conjunction, when a Life is led contrary to the Truths which are acknowledged; as for Example, if any one acknowledgeth that Revenge and Hatred, Adultery and Fornication, Fraud and Deceit, Blaſphemy and Lies, are Sins againſt God, and yet committeth them, ſuch a one is in a more grievous Degree of this Kind of Profanation; for the Lord ſaith, "*The Servant who knoweth his Lord's Will, and doeth not according to his Will, ſhall be beaten with many Stripes,*" Luke xii. 48. And in another Place, "*If ye were blind, ye would have no Sin; but now ye ſay, we ſee, therefore your Sin remaineth,*" John ix. 41. But it is one Thing to acknowledge Appearances of Truth, and another to acknowledge genuine Truths; they who acknowledge genuine Truths, and ſtill do not live according to them, appear in the ſpiritual World without the Light and Heat of Life in the Tone of their Voice and Speech, as if they were Inertneſs itſelf [*ſicut ſorent meræ Inertiæ.*] A THIRD KIND OF PROFANATION IS COMMITTED BY THOSE *who apply the literal Senſe of the Word to confirm evil Loves, and falſe Principles;* the Reaſon is, becauſe a Confirmation of what is Falſe is a Negation of the Truth, and a Confirmation of Evil is a Rejection of Good, and

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the Word contains in its Bosom Nothing but Divine Truth and Divine Good, and this in the ultimate Sense, which is the literal Sense, doth not appear in genuine Truths, (except where it teacheth concerning the Lord and the essential Way of Salvation,) but in Truths cloathed, which are called Appearances of Truth; wherefore this Sense may be wrested to confirm Heresies of many Kinds: But whoso confirmeth evil Loves, offereth Violence to Divine Goods; and whoso confirmeth false Principles, offereth Violence to Divine Truths: This latter Violence is called the Falsification of Truth, but the former the Adulteration of Good; they are both understood by Bloods in the Word; for the spiritual Holy Principle, (or spiritual Holiness) which is also the Spirit of Truth proceeding from the Lord, resideth inwardly in every Particular of the literal Sense of the Word; this Holy [Spirit] is violated, when the Word is falsified and adulterated: That this is Profanation, is evident. A FOURTH KIND OF PROFANATION IS COMMITTED BY THOSE, *who with their Mouths speak Things pious and holy, and also in their Tone of Voice and Gesture counterfeit Affections of the Love of such Things, and yet in their Hearts do not believe and love them.* Most of these are Hypocrites and Pharisees, from whom after Death every Truth and Good is taken away, and then they are sent into outer Darkness. Such of this Kind, as have confirmed themselves against what is Divine, and against the Word, and thence also against the spiritual Things of the Word, sit silent in that Darkness, impotent of Speech, and desirous to babble about Things pious and holy, as they

they did in the World, but they are not able; for in the ſpiritual World every one is forced to ſpeak as he thinks, but an Hypocrite wiſheth to ſpeak otherwiſe than he thinks, whence there is an Oppoſition in the Mouth, by Reaſon of which he can only mutter. Howbeit, Hypocrites are lighter or more grievous, according to the Confirmation againſt God, and Reaſonings exteriorly in Favour of God. A FIFTH KIND OF PROFANATION IS COMMITTED BY THOSE, *who attribute to themſelves Things Divine:* Theſe are they who are meant by Lucifer in Iſaiah, Chap. xiv: By Lucifer is there meant Babel, as may appear from Verſe 4th, 22d, of that Chapter, where alſo their Lot is deſcribed: The ſame are likewiſe meant and deſcribed by the Whore ſitting upon the ſcarlet coloured Beaſt, in the Revelation, Chap. xvii. Babel and Chaldæa are mentioned in many Parts of the Word, and by Babel is there meant Profanation of Good, and by Chaldæa Profanation of Truth, both in thoſe who attribute Things Divine to themſelves. A SIXTH KIND OF PROFANATION IS COMMITTED BY THOSE, *who acknowledge the Word, and yet deny the Lord's Divinity:* Theſe are called in the World Socinians, and ſome of them Arians; the Lot of both theſe is, that they invoke the Father, and ſome of them alſo for the Sake of the Son, that they may be admitted into Heaven, but in vain until they become without Hope of Salvation; and they are then let down into Hell among thoſe who deny God: Theſe are they who are meant by thoſe who blaſpheme the Holy Ghoſt, who will not be forgiven neither in this World, nor in that which is to come, Matt. xii.

32: The Reaſon is, becauſe God is one in Perſon and in Eſſence, in whom there is a Trinity, and this God is the Lord; and foraſmuch as the Lord is alſo Heaven, and conſequently they who are in Heaven are in the Lord, therefore they who deny the Lord's Divinity cannot be admitted into Heaven, and be in the Lord: That the Lord is Heaven, and that thence they who are in Heaven are in the Lord, was ſhewn above. A SEVENTH KIND OF PROFANATION IS COMMITTED BY THOSE, *who firſt acknowledge Divine Truths, and live according to them, and afterwards recede and deny them;* this is the worſt Kind of Profanation, by Reaſon that they mix Things holy and profane, in ſuch a Manner, that they cannot be ſeparated, and yet in Order to their Admiſſion either into Heaven or Hell, they muſt be ſeparated; and becauſe in ſuch Perſons this cannot be effected, all the human Intellectual and Voluntary [Faculty] is deſtroyed, and they become no longer Men, as was ſaid before. It is nearly the ſame with thoſe, who acknowledge in their Hearts the Divine Things of the Word and of the Church, and entirely immerſe them in their Proprium, [ſelfiſh Nature] which is the Love of having Dominion over every Thing, of which much hath been ſaid above; for theſe after Death, when they become Spirits, will by no Means be led of the Lord, but entirely of themſelves, and when their Love is not reſtrained, they deſire not only to rule over Heaven, but alſo over the Lord; and inaſmuch as they cannot do ſo, they deny the Lord, and become Devils. It is to be obſerved, that the Life's Love, which is alſo the ruling Love, remains in every one after

after Death, and that it cannot be removed. The Profane of this Kind are meant by the Luke-warm, of whom it is thus written in the Revelation, "*I know thy Works, that thou art neither cold nor hot; I would thou wert cold or hot; so then because thou art neither cold nor hot, I will spue thee out of my Mouth,*" iii. 14, 15. This Kind of Profanation is thus described by the Lord in Matthew, "*When the unclean Spirit is gone out of a Man, he walketh through dry Places, seeking Rest, but findeth none; then he saith, I will return into the House from whence I came out; and when he is come, he findeth it empty, swept, and garnished; then goeth he and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there; and the last State of that Man is worse than the first,*" xii. 43, 45; the Conversion of a Man is here described by the unclean Spirit's going out of him; and his Returning to his former Evils, after casting out Things true and good, is described by the Return of the unclean Spirit with seven others more wicked than himself into the House which he found garnished for him; and the Profanation of what is holy by what is profane, is described by the last State of that Man being worse than the first. The same is understood by this Passage in John, "*Jesus said to him who was healed in the Lake of Bethesda, sin no more, lest a worse Thing befal thee,*" v. 14. That the Lord provideth, that Man may not interiorly acknowledge Truths, and afterwards recede from them and become profane, is meant by these Words, "*He hath blinded their Eyes, and hardened their Heart, that they should not see with their Eyes, nor understand with their Heart, and be converted, and*

I should

I ſhould heal them," John xii. 40; leſt they ſhould be converted and I ſhould heal them, ſignifies leſt they ſhould acknowledge Truths and then recede, and ſo become profane: For the ſame Reaſon the Lord ſpake by Parables, as He Himſelf ſaith, Matt. xiii. 13. The Jews being forbid to eat Fat and Blood, Levit. iii. 17. Chap. vii. 23, 25, ſignified that they were not to profane Things holy, for Fat ſignified Divine Good, and Blood Divine Truth. That Man being once converted ought to continue in Good and Truth to his Life's End, the Lord teacheth in Matthew, "*Jeſus ſaid, he that endureth to the End, ſhall be ſaved,*" x. 22; alſo in Mark xiii. 13.

232. IV. *That therefore the Lord doth not let Man more interiorly into the Truths of Wiſdom, and at the ſame Time into the Goods of Love, than ſo far as he can be kept in them to the End of Life.* In demonſtrating this we muſt proceed diſtinctly, for two Reaſons, firſt, becauſe it nearly concerns the Salvation of Mankind; ſecondly, becauſe on a Knowledge of this Law depends the Knowledge of the Laws of Permiſſion, to be treated of in the following Paragraph: Firſt, it nearly concerns the Salvation of Mankind; for, as was obſerved before, he who firſt acknowledgeth the Divine Things of the Word and of the Church thence derived, and afterwards recedeth from them, very grievouſly profanes what is Holy. Therefore that this Arcanum of the Divine Providence may be unfolded in ſuch a Manner, that the rational Man may ſee it in its true Light, it ſhall be elucidated in the following Series. 1. That in the Interiors of Man, Evil and

Good

Good cannot reſide together, nor conſequently the Falſe of Evil and the True of Good at the ſame Time. 2. That in the Interiors of Man Good and the True of Good cannot be infuſed by the Lord, except in Proportion as Evil and the Falſe of Evil is thence removed. 3. If Good with its True were infuſed there before, or in greater Proportion than as Evil was removed together with its Falſe, Man would recede from Good and return to his Evil. 4. That when Man is in Evil, many Truths may be infuſed into his Underſtanding, and treaſured up in his Memory, and yet not be profaned. 5. But that the Lord by his Divine Providence moſt particularly provideth, that they be not received thence by the Will, ſooner or in greater Proportion, than as Man removeth Evils in the external Man, as if of himſelf. 6. That if they were received ſooner, or in greater Proportion, then the Will would adulterate the Good, and the Underſtanding would falſify the True, by mixing them with Evils and Falſes. 7. That therefore the Lord doth not let Man more interiorly into the Truths of Faith and the Goods of Love, than ſo far as Man can be kept in them to the End of Life.

233. In Order therefore that this Arcanum of the Divine Providence may be diſcloſed, in ſuch a Manner that the rational Man may ſee it in his Light, the Things which have been now adduced ſhall be ſeverally explained. FIRST: *That in the Interiors of Man, Evil and Good cannot reſide together at the ſame Time, conſequently neither can the Falſe of Evil and the True of Good:* By the Interiors of Man is meant the Internal of his Thought, of which Man

doth

doth not know any Thing, before he comes into the ſpiritual World and its Light, which is the Caſe after Death; in the natural World this can only be known from the Delight of his Love in the External of his Thought, and from Evils themſelves, when he explores them in himſelf; for, as was ſhewn above, the Internal of Thought in Man coheres with the External of Thought in ſo intimate a State of Connexion, that they cannot be ſeparated; but of this more may be ſeen above. It is ſaid, Good and the True of Good, and Evil and the Falſe of Evil, inaſmuch as Good cannot exiſt without its True, nor Evil without its Falſe, becauſe they are connubial Partners or Conſorts, for the Life of Good is from its True, and the Life of True from its Good; it is the ſame with Evil and its Falſe. That in the Interiors of Man Evil cannot exiſt with its Falſe, and at the ſame Time Good with its True, may be ſeen by the rational Man without Explanation, for Evil is oppoſite to Good, and Good is oppoſite to Evil, and two Oppoſites cannot reſide together: There is alſo in all Evil an inherent Hatred againſt Good, and in all Good an inherent Love of defending itſelf againſt Evil, and removing the ſame from it; from which Conſideration it follows, that the one cannot dwell with the other; and if they were together, firſt a Conflict and Combat would ariſe, and Deſtruction would follow; which alſo the Lord teacheth in theſe Words, "Every Kingdom divided againſt itſelf is brought to Deſolation; and every City or Houſe divided againſt itſelf ſhall not ſtand. He that is not with Me is againſt Me, and he that gathereth not with Me ſcattereth abroad,"

Matt. xii. 25, 30; and in other Places. "No one can at the same Time serve two Masters, for he will either hate the one or love the other," Matt. vi. 24. Two Opposites cannot exist together in one Substance, or Form, without its being distracted and perishing; in Case one were to advance and approach the other, they would separate themselves altogether like two Enemies, one of which would retire within his Camp or Fortifications, and the other would remain without: This is the Case with Evils and Goods in a Hypocrite; such a one is in both; but Evil is within and Good is without, and thus they are separate and not mixed. SECONDLY: *That Good and the True of Good cannot be infused by the Lord into the Interiors of Man, but in Proportion as Evil and the False of Evil is removed from thence:* This is a necessary Consequence of what precedes; for since Evil and Good cannot be together, Good cannot be implanted before Evil is removed. It is said in the Interiors of Man, by which is meant the Internal of Thought; these Interiors are what are here treated of, in which either the Lord must dwell, or the Devil; the Lord is there after Reformation, and the Devil is there before it; therefore in Proportion as Man suffers himself to be reformed, in the same Proportion the Devil is cast out, but in Proportion as he doth not suffer himself to be reformed, in the same Proportion the Devil remaineth: Who cannot see, that the Lord cannot enter, so long as the Devil is there, and he is there so long as Man keepeth the Door shut, which Man is in Possession of together with the Lord; that the Lord entereth, when that Door is opened by Means of Man,

Man, He Himſelf teacheth in the Revelation, "I ſtand at the Door and knock; if any Man hear my Voice and open the Door, I will come in to him, and will ſup with him, and he with Me," iii. 20; the Door is opened by Man's removing Evil by ſhunning and avoiding it as infernal and diabolical; for whether it be called Evil, or the Devil, it is the ſame Thing; and on the other Hand, whether you ſay Good, or the Lord, it is the ſame Thing; for inwardly in all Good the Lord dwelleth, and in all Evil inwardly the Devil dwelleth. Hence the Truth of this Poſition is evident. THIRDLY: *If Good with its True were infuſed ſooner, or in greater Proportion, than as Evil and its Falſe is removed, Man would recede from Good and return to his Evil:* The Reaſon is, becauſe Evil would prevail, and that which prevails, conquereth, if not at the Time, nevertheleſs afterwards; while Evil continues to prevail, Good cannot be introduced into the inmoſt Apartments, *(intima Conclavia)* but only into the outer Courts, by Reaſon, as was ſaid, that Evil and Good cannot be together, and that which is only in the outer Courts, is removed by its Enemy which is in the inner Apartments, whereby there is a Receſſion from Good and a Return to Evil, which is the worſt Kind of Profanation. Beſides, the very Delight of Man's Life is to love himſelf and the World above all Things; this Delight cannot be removed in a Moment, but muſt be done ſucceſſively; but according to the Proportion of this Delight which remaineth in Man, in the ſame Proportion is the Prevalence of Evil; and this Evil can no otherwiſe be removed, than by making the Love of Self to become the Love

of

of Uſes, and admitting the Love of Rule, not for the Sake of Self, but for the Sake of being uſeful, for ſo Uſes conſtitute the Head, and the Love of Self or the Love of Rule at firſt conſtitute the Body under that Head, and afterwards the Feet upon which he walketh: Who doth not ſee that Good conſtitutes the Head, and that when Good conſtitutes the Head, the Lord is there, Good and Uſe being one? Who doth not ſee, that if Evil conſtitutes the Head, the Devil is there, and ſince nevertheleſs civil and moral Good, and alſo ſpiritual Good in its external Form, are to be received, that theſe then conſtitute the Feet, and the Soles of the Feet, and are trampled upon? Therefore inaſmuch as the State of Man's Life is to be inverted, ſo that what is above may be placed below, and this Converſion cannot be effected in a Moment, (for that ſupreme Delight of Life, which proceeds from the Love of Self and thence of Dominion, cannot be diminiſhed except ſucceſſively, and ſo changed into the Love of Uſes,) for this Reaſon Good cannot be infuſed or introduced by the Lord ſooner, or in greater Quantity, than in Proportion as Evil is removed; and if it were infuſed ſooner, and in greater Quantity, Man would recede from Good and return to his Evil. FOURTHLY: *That when Man is in Evil, many Truths may be introduced into his Underſtanding, and theſe ſtored up in the Memory, and yet not profaned:* The Reaſon is, becauſe the Underſtanding doth not flow into the Will, but the Will into the Underſtanding; and foraſmuch as the Underſtanding doth not flow into the Will, many Truths may be received by it, and ſtored up in the Memory, and

yet

yet not mixed with the Evil of the Will, and so what is holy is not profaned: Moreover it is incumbent on every one to learn Truths from the Word, or from Preachings, to depoſit them in the Memory, and to think of them; for the Underſtanding, from the Truths which are in the Memory, and thence enter into the Thought, ought to teach the Will, that is, teach the Man, what he ought to do; this therefore is a principal Means of Reformation: When Truths are only in the Underſtanding and thence in the Memory, they are not in a Man, but without him. The Memory of Man may be compared with the ruminatory Stomach of Animals which chew the Cud, in which they depoſit their Food, which, ſo long as it is there, is not in their Body, but out of it, but as ſoon as they bring it up thence, and after chewing, digeſt it, it entereth into the Life and nouriſheth the Body:* It is the Love of the Will which hath a Deſire, and as it were an Appetite for Truths thus depoſited, and cauſeth them to be imbibed and converted to Nouriſhment; if that Love is evil, it hath a Deſire and as it were an Appetite for unclean Things; but if good, it hath a Deſire, and as it were an Appetite for clean Things; and the Things which do not accord therewith it ſeparates, putteth away, and caſteth out, which is effected by various Means. FIFTHLY: *But that the Lord by his Divine Providence eſpecially provideth*

* In Man's Memory, however, the Proviſion ſtored up is not natural, but ſpiritual, which is meant by Truths, and in itſelf conſiſts of Knowledges; and in Proportion as Man, by the Exerciſe of his thinking Principle, which is a Kind of Rumination (or chewing the Cud,) brings it up thence, in the ſame Proportion his ſpiritual Mind is nouriſhed. TR.

provideth that they be not received thence by the Will, ſooner or in greater Proportion, than as Man removeth Evil in the external Man as if of himſelf; for that which cometh from the Will, entereth into the Man, and is appropriated to him, and becometh the Principle of his Life; and in the Life itſelf, which Man hath from the Will, Evil and Good cannot be together, for in ſuch Caſe he would periſh; but both may be in the Underſtanding, which are there called Falſes of Evil, or Truths of Good, yet not together, for in ſuch Caſe Man would not be able to know Evil from Good or Good from Evil; but they are diſtinguiſhed and ſeparated there like a Houſe into interior and exterior [Apartments;] when a wicked Man thinketh and ſpeaketh good Things, then he thinketh and ſpeaketh exteriorly, but when he thinketh and ſpeaketh evil Things, then he thinketh and ſpeaketh interiorly, wherefore when he ſpeaketh good Things, his Speech iſſueth as it were from the Wall of the Houſe, and may be compared to Fruit which is fair on the Outſide, but worm-eaten and rotten within, and alſo to the outſide Shell of a Dragon's Egg. SIXTHLY: *That if they were received ſooner and in greater Proportion, then the Will would adulterate the Good, and the Underſtanding would falſify the True, by mixing them with Evils and their conſequent Falſes:* When the Will is in Evil, then it adulterates Good in the Underſtanding, and Good adulterated in the Underſtanding is Evil in the Will, for it confirmeth the Perſuaſion that Evil is Good, and *vice verſa;* Evil doeth thus with all Good which is oppoſite to itſelf; for Evil falſifieth the True, becauſe the True

of

of Good is oppoſite to the Falſe of Evil; this alſo the Will doeth in the Underſtanding, and not the Underſtanding from itſelf. Adulterations of Good are deſcribed in the Word by Adulteries, and Falſifications of Truth by Whoredoms. Theſe Adulterations and Falſifications are effected by Reaſonings from the natural Man which is in Evil, and they are alſo effected by Confirmations from the Appearances of the literal Senſe of the Word. Self-Love, which is the Head of all Evils, is more ingenious than other Loves in adulterating Goods and falſifying Truths, and this it doeth by the Abuſe of Rationality, which every Man hath from the Lord, as well the Wicked as the Good; yea, it can by Confirmations cauſe Evil to appear altogether as Good, and the Falſe as True: What can it not do, when it can confirm, by a thouſand Arguments, that Nature created herſelf, and that then ſhe created Men, Beaſts, and Vegetables of all Kinds? And further, that by Influx from her interior Self [*ex interiori ſe*] ſhe cauſeth Men to live, to think analytically, and to underſtand wiſely? The Reaſon why Self-Love excels in the Art of confirming whatſoever it will, is, becauſe its ultimate Surface is conſtituted by a certain Splendor of Light variegated into divers Colours; this Splendor is that Love's Glory of acquiring Wiſdom, and thereby alſo Eminence and Dominion. But when this Love hath confirmed ſuch Tenets, then it becometh ſo blind, that it doth not ſee otherwiſe than that Man is a Beaſt, and that they think alike, yea that if a Beaſt could ſpeak alſo, it would be a Man in another Form: If it be led by any Perſuaſion to believe, that any Thing

Thing of Man liveth after Death, then it is so blind, that it thinketh Beasts do the same, and that this Somewhat living after Death is only a subtile Exhalation of Life, like Vapour, which nevertheless relapses to its dead Body; or that it is a vital Somewhat, without Sight, Hearing, and Speech, consequently blind, deaf and dumb, hovering about and thinking; not to mention other insane Ideas, which Nature herself, though in herself void of Life, inspires into his Phantasy: Such is the Effect of Self-Love, which viewed in itself is the Love of Man's Proprium, and the Proprium of Man, with Respect to its Affections, which are all natural, is not unlike the Life of a Beast, and with Respect to its Perceptions, because they proceed from those Affections, is not unlike an Owl: Wherefore he who continually immerses his Thoughts in his Proprium, cannot be elevated out of natural Light into spiritual Light, and see any Thing of God, of Heaven, and of Life eternal. Forasmuch as this Love is of such a Nature, and yet excels in the Art of confirming whatsoever it will, therefore with the same Art it can also adulterate the good Things of the Word, and falsify its Truths, when it is constrained through any Kind of Necessity to confess them. SEVENTHLY: *That therefore the Lord doth not let Man more interiorly into the Truths of Wisdom, and the Goods of Love, than so far as Man can be kept in them to his Life's End:* This the Lord doeth, lest Man should fall into that most grievous Kind of Profanation of Things Holy, which is treated of in this Article; by Reason of this Danger, the Lord also permitteth Evils of Life, and many Heresies relating to Worship;

ſhip; concerning the Permiſſion of which the Reader is referred to what is ſhewn in the ſubſequent Paragraphs.

That the Laws of Permiſſion alſo are Laws of the Divine Providence.

234. THERE are not any Laws of Permiſſion by themſelves, or ſeparate from the Laws of the Divine Providence, but they are the ſame, wherefore it is ſaid that God permitteth, whereby it is not meant that he willeth, but that he cannot prevent ſuch a Thing, by Reaſon of the End propoſed, which is Salvation; whatſoever is done to the End that Salvation may be effected, is according to the Laws of the Divine Providence; for, as was obſerved before, the Divine Providence conſtantly proceeds in a Manner different and contrary to the Will of Man, keeping this End continually in View, wherefore in every Moment of its Operation, or in every Step of its Progreſſion, when it perceiveth Man to deviate from this End, it directeth, turneth, and diſpoſeth him, by withdrawing him from Evil, and leading him to Good; that this cannot be done without the Permiſſion of Evil, will be ſeen in what follows. Beſides, Nothing can be permitted without a Reaſon, and the Reaſon exiſts no where elſe, but in ſome Law of the Divine Providence, which Law teacheth why ſuch a Thing is permitted.

235. He who doth not at all acknowledge the Divine Providence, doth not in his Heart acknowledge God, but inſtead of God he acknowledgeth Nature, and inſtead of the Divine Providence, human Prudence; that this is the Caſe, is not apparent, becauſe Man can think differently from different Grounds, [*poteſt aliter cogitare et cogitare*,] and can alſo ſpeak differently from different Grounds, for he can think and ſpeak one Thing from his interior Self [*ex interiori ſe*,] and another Thing from his exterior Self [*ab exteriori ſe*;] it is like a Hinge by which a Door can be turned both Ways, one Way when a Perſon comes in, and another Way when he goes out; and like as a Sail can turn a Ship in different Directions, according to the Manner in which it is expanded by the Mariner. They who have confirmed themſelves in Favour of human Prudence, in ſuch a Manner as to deny the Divine Providence, ſuch Perſons, whatſoever they ſee, hear, and read, whilſt they are under the Influence of this their own Way of thinking, do not obſerve or attend to any Thing elſe, yea neither can they, becauſe they receive Nothing from Heaven, but only from themſelves; and inaſmuch as they form Concluſions from Appearances and Fallacies alone, and do not ſee any Thing elſe, they can ſwear that it is ſo; and if they alſo acknowledge Nature alone, they can be angry with the Defenders of the Divine Providence, provided they be not Prieſts, of whom they think that they are led to ſuch Defence in Compliance with their particular Tenets and Function.

236. We

236. We ſhall now proceed to enumerate ſome particular Things which are by Permiſſion, and yet according to the Laws of the Divine Providence, from which the merely natural Man confirms himſelf in Favour of Nature againſt God, and in Favour of human Prudence againſt the Divine Providence; as when he readeth in the Word, that Adam, the wiſeſt of Men, and his Wife, ſuffered themſelves to be ſeduced by the Serpent, and that God did not avert this by his Divine Providence. That their firſt Son, Cain, ſlew his Brother Abel, and God did not then with-hold him by ſpeaking to him, but only denounced a Curſe againſt him after the Act. That the Iſraelitiſh Nation worſhipped a golden Calf in the Wilderneſs, and acknowledged it as the God which brought them out of the Land of Egypt, when nevertheleſs Jehovah ſaw this not far off from Mount Sinai, and did not prevent it. Alſo that David numbered the People, and therefore a Peſtilence was ſent among them, whereby ſo many Thouſands of Men periſhed, and that God did not ſend the Prophet Gad to him before, but after the Act, to denounce Puniſhment. That Solomon was permitted to eſtabliſh idolatrous Worſhip: And many Kings after him to profane the Temple and holy Things of the Church: And laſtly, that that Nation was permitted to crucify the Lord. In theſe and many other Paſſages in the Word, the Acknowledger of Nature and of human Prudence ſees Nothing but what makes againſt the Divine Providence, wherefore he can uſe them as Arguments to deny it, if not in his exterior Thought which is near-

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eſt to Speech, yet in his interior Thought which is remote from it.

237. Every Worſhipper of himſelf and of Nature confirms himſelf againſt the Divine Providence, when he ſees in the World ſo many impious Perſons, and ſo many Impieties committed by them, and at the ſame Time that many glory in them, and yet they are not followed by any Puniſhments from God. And ſtill more doth he confirm himſelf againſt the Divine Providence, when he ſees that wicked Contrivances, Cunning, and Deceit ſucceed, even againſt the pious, the juſt, and the ſincere: And that Injuſtice triumphs over Juſtice in Judgments and Negociations. And eſpecially he confirms himſelf, when he ſees the Impious advanced to Honours, and made Nobles and Primates: Moreover that they abound in Riches, and live elegantly and magnificently; and on the other Hand that the Worſhippers of God are in Contempt and Poverty. He likewiſe confirms himſelf againſt the Divine Providence, when he thinks how Wars are permitted, and thereby ſo many Men ſlaughtered, and ſo many Cities, Nations, and Families plundered; and moreover, that Victory inclines to the Side of Prudence, and not always in Favour of Juſtice; and that it makes no Difference whether the General be a good or a wicked Man; beſides other ſuch like Circumſtances; which are all Permiſſions according to the Laws of the Divine Providence.

238. The ſame natural Man confirms himſelf againſt the Divine Providence, when he takes a View of the Religious of various Nations, as that there are ſome who know Nothing at all of God;

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and that there are ſome who worſhip the Sun and Moon; ſome alſo who worſhip Idols and graven Images even of Monſters; and likewiſe ſome who worſhip dead Men. Moreover when he conſiders the Mahometan Religion, that it is received by ſo many Empires and Kingdoms; and that the Chriſtian Religion prevails only in the ſmalleſt Quarter of the habitable Globe, which is called Europe; and that even there it is in a State of Diviſion; and that there are ſome of its Profeſſors, who claim to themſelves Divine Power, and deſire to be worſhipped as Gods; and invoke dead Men; and alſo that there are ſome who place Salvation in certain Words which they think and ſpeak, and not in any Good they do; moreover that there are few who live according to their own Religion; beſides taking into the Account the great Number of Hereſies which have heretofore prevailed, and ſome which exiſt at this Day, ſuch as thoſe of the Quakers, Moravians, Anabaptiſts, and others; alſo that Judaiſm ſtill continues. The Denier of the Divine Providence from theſe Things concludes, that Religion in itſelf is not any Thing, but yet that it is neceſſary, becauſe it ſerves to keep Mankind within Bounds.

239. To theſe Arguments more may at this Day be added, by which, they who think inwardly in Favour of Nature, and of human Prudence, may ſtill more ſtrongly confirm themſelves in their Sentiments; as that the whole Chriſtian World hath acknowledged three Gods, not knowing that God is one in Perſon and in Eſſence, and that that God is the Lord. Alſo that heretofore it was not known, that in all the Particulars of the Word there is a ſpiritual

itual Senſe, and that its Sanctity conſiſts therein: And further that it was not known, that eſſential Chriſtian Religion conſiſts in ſhunning Evils as Sins: As alſo, that hitherto it was not known, that Man liveth as a Man after Death; for the Favourers of Nature may ſay with themſelves and among each other, if theſe Things be true, why hath the Divine Providence never revealed them till now?

240. All the particular Things which are recited in the Numbers 237, 238, and 239, are adduced to the End that it may be ſeen, that all and ſingular the Things which occur in the World, as well to the Wicked as the Good, are of the Divine Providence; conſequently that the Divine Providence operates in the moſt minute Particulars of the Thoughts and Actions of Men, and that thereby it operates univerſally. But inaſmuch as this cannot be ſeen therein, except each Particular be explained ſeparately, therefore they ſhall briefly be explained, in the Order in which they were adduced, beginning with n. 236.

241. I. *That Adam, the wiſeſt of Men, and his Wife, ſuffered themſelves to be ſeduced by the Serpent, and that God did not prevent this by his Divine Providence:* The Reaſon is, becauſe by Adam and his Wife are not meant the firſt of all the Men that were created in this World, but the Men of the moſt ancient Church, whoſe new Creation or Regeneration is deſcribed at the Beginning of Geneſis; their new Creation or Regeneration itſelf is ſignified by the Creation of Heaven and Earth in the firſt Chapter; their Wiſdom and Intelligence by the

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Garden of Eden; and the End of that Church by their Eating of the Tree of Knowledge: For the Word internally is ſpiritual, containing within its Boſom Arcana of Divine Wiſdom, and in Order that theſe Arcana may be therein contained, it is written by mere Correſpondences and Repreſentations. From theſe Correſpondences and Repreſentations it is evident, that the Men of that Church, who in its Beginning were the moſt wiſe, and in its End, by Reaſon of the Pride of their Self-derived Intelligence, were the moſt wicked, were not ſeduced by any Serpent, but by Self-Love, which is there denoted by the Head of the Serpent, which is to be bruiſed by the Seed of the Woman, that is, by the Lord. Who cannot ſee from Reaſon, that other Things are underſtood, different from what are here hiſtorically recorded in the Letter? For who can comprehend, that the Creation of the World could have been ſuch as it is there deſcribed? Wherefore alſo the Learned are much puzzled to explain what is contained in the firſt Chapter, and confeſs after all, that they do not underſtand it: Moreover it is ſaid, that in their Garden or Paradiſe there were placed two Trees, the one of Life, and the other of Knowledge, and theſe for a ſtumbling Block; as alſo, that barely by eating of the latter, they ſinned ſo greatly, that not only they, but alſo the whole human Race, their Poſterity, became obnoxious to Damnation; likewiſe that a Serpent was able to ſeduce them, beſides other Circumſtances, as that the Woman was created out of a Rib of the Man; that they knew that they were naked after their Fall, and covered themſelves

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with Fig Leaves, and that Coats of Skins were given them to clothe their Bodies; and Cherubim were placed with a flaming Sword to keep the Way of the Tree of Life. All these Things are Representatives, by which are described the Establishment of the most ancient Church, its State of Perfection, its Decline, and lastly its Destruction: The concealed Meaning of all the Things contained in the spiritual Sense, which resides in every Particular of the Word, may be seen explained in THE ARCANA CŒLESTIA on the Books of Genesis and Exodus, published in London; from which it may also appear, that by the Tree of Life is there understood the Lord with Respect to his Divine Providence, and that by the Tree of Knowledge is understood Man with Respect to his self-derived Prudence.

242. II. *That their first-born Son, Cain, slew his Brother Abel, and God did not prevent it by speaking to him, but only cursed him after the Act.* Forasmuch as by Adam and his Wife is meant the most ancient Church, as hath just been observed above, consequently by Cain and Abel, their first Sons, are meant two Essentials of the Church, which are Love and Wisdom, or Charity and Faith, by Abel Love and Charity, and by Cain Wisdom or Faith, specifically Wisdom separate from Love, or Faith separate from Charity; and Wisdom as also Faith separate is of such a Nature, that it not only rejecteth Love and Charity, but also annihilates them, and so slayeth its Brother: That Faith separate from Charity hath this Effect, is well enough known in the Christian World; see THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH. The Curse of Cain involves

involves the ſpiritual State, into which they come after Death, who ſeparate Faith from Charity, or Wiſdom from Love. But nevertheleſs, that Wiſdom or Faith might not therefore periſh, a Mark was ſet upon Cain, leſt he ſhould be ſlain, for Love is not given without Wiſdom, nor Charity without Faith. Inaſmuch as by theſe Circumſtances nearly the ſame Things are repreſented, as by eating of the Tree of Knowledge, therefore they follow in Order after the Deſcription of Adam and his Wife; they alſo, who are in Faith ſeparate from Charity, are in ſelf-derived Intelligence, and they who are in Charity, and thereby in Faith, are in Intelligence from the Lord, and ſo in the Divine Providence.

243. III. *That the Iſraelitiſh Nation worſhipped a golden Calf in the Wilderneſs, and acknowledged it as the God, which brought them out of the Land of Egypt; when nevertheleſs Jehovah ſaw this from Mount Sinai not far off, and did not prevent it:* This was done in the Wilderneſs of Sinai near the Mount: That Jehovah did not with-hold the Iſraelites from that wicked Idolatry, is according to all the Laws of the Divine Providence which have been before ſet forth, and alſo according to thoſe which follow. This Evil was permitted them, that they might not all periſh; for the Children of Iſrael were brought out of Egypt, that they might repreſent the Lord's Church, and this they could not repreſent, unleſs the Egyptian Idolatry was firſt rooted out of their Hearts; which could not have been done, except they had been left of themſelves to act according to that which was in their Hearts, and ſo to have it removed by a grievous Puniſhment. What is fur-

ther ſignified by that idolatrous Worſhip, and by the Threat that they ſhould be totally rejected, and that a new Nation ſhould be raiſed up out of Moſes, may be ſeen in THE ARCANA CELESTIA, on the xxiid Chapter of Exodus, where this Subject is treated of.

244. IV. *That David numbered the People, and therefore a Peſtilence was ſent among them, whereby ſo many Thouſands of Men periſhed, and that God did not ſend the Prophet Gad to him before the Act, but after it, to denounce Puniſhment:* He who confirms himſelf againſt the Divine Providence, may alſo think and revolve in his Mind various Things on this Matter, particularly, why David was not forewarned, and why the People were ſo grievouſly puniſhed for the King's Tranſgreſſion. That David was not forewarned, is conformable to the Laws of the Divine Providence ſet forth above, eſpecially the two which are explained, n. 129 to 153; and n. 154 to 174: That the People were ſo grievouſly puniſhed for the King's Tranſgreſſion, and ſeventy Thouſand of them cut off by the Peſtilence, was not owing to the King, but to the People; for it is written, "*Again the Anger of the Lord was kindled againſt Iſrael, therefore he moved David againſt them, ſaying, go number Iſrael and Judah,*" 2 Sam. xxiv. 1.

245. V. *That Solomon was permitted to eſtabliſh idolatrous Worſhip:* This was to the End, that he might repreſent the Lord's Kingdom or Church with all the Religions in the univerſal World, for the Church eſtabliſhed with the Iſraelitiſh and Jewiſh Nations was a Repreſentative Church, wherefore all the Judgments and Statutes of that Church repreſented ſpiritual Things of the Church, which are

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its Internals, the People themſelves repreſented the Church, the King repreſented the Lord, David the Lord who was about to come into the World, and Solomon the Lord after his Coming; and inaſmuch as the Lord after the Glorification of his Human [Eſſence] had Power over Heaven and Earth, as He Himſelf ſaith, Matt. xxviii. 18, therefore Solomon his Repreſenter appeared in Glory and Magnificence, and was in Wiſdom, above all the Kings of the Earth, and alſo built the Temple; and moreover permitted and eſtabliſhed the religious Worſhip of many Nations, by which were repreſented the various religious Principles prevailing in the World; the like is ſignified by his Wives, which were ſeven Hundred in Number, and by his Concubines, which amounted to three Hundred, 1 Kings xi. 3; for Wife in the Word ſignifies a Church, and Concubine a religious Principle. Hence it may appear why it was given Solomon to build the Temple, by which the Lord's Divine Humanity was ſignified, John ii. 19, 21, and alſo the Church; alſo why it was permitted him to eſtabliſh idolatrous Worſhip, and to have ſo many Wives. That by David in many Paſſages in the Word is meant the Lord who was to come into the World, may be ſeen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 43, 44.

246. VI. *That it was permitted many Kings after Solomon, to profane the Temple and holy Things of the Church:* This was becauſe the People repreſented the Church, and their King the Head of them; and foraſmuch as the Iſraelitiſh and Jewiſh Nation were ſuch, that they could not long repreſent the Church,

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for they were Idolators at Heart, therefore they receded ſucceſſively from repreſentative Worſhip, by perverting all Things of the Church, inſomuch that in the End they vaſtated it; this was repreſented by Profanations of the Temple by their Kings, and by their Idolatries; the Vaſtation of the Church itſelf by the Deſtruction of the Temple, and by the carrying away of the Iſraelitiſh People, and the Captivity of the Jewiſh People in Babylon. This was the Reaſon or Cauſe of the above Permiſſion, and whatſoever is done from any Cauſe, is done from the Divine Providence of the Lord according to ſome of its Laws.

247. VII. *That that Nation was permitted to crucify the Lord:* The Reaſon of this was, becauſe the Church among that Nation was totally vaſtated, and become ſuch, that they not only did not know and acknowledge the Lord, but alſo hated him: Nevertheleſs all that they did to Him, was according to the Laws of his Divine Providence. That the Paſſion of the Croſs was the laſt Temptation, or laſt Combat, by which the Lord fully overcame the Hells, and fully glorified his Humanity, may be ſeen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 12 to 14, and in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 34, 35.

248. Thus far we have explained the Particulars above recited, n. 236, which are ſome Paſſages out of the Word, whereby the natural Man, who reaſons againſt the Divine Providence, may confirm himſelf in ſuch Reaſoning; for, as was before obſerved,

ſerved, whatſoever ſuch a Man ſeeth, heareth, and readeth, he can take up as an Argument againſt Providence: Few however confirm themſelves againſt the Divine Providence from the Things contained in the Word; but many from the Things which are extant before their Eyes, as mentioned in n. 237, which ſhall now in like Manner be explained.

249. *That every Worſhipper of himſelf and of Nature confirmeth himſelf againſt the Divine Providence, when he ſeeth ſo many impious Perſons in the World; and ſo many Impieties committed by them, and at the ſame Time that ſome glory in them, and yet that they are not followed by any Puniſhment from God.* All Impieties, and all Glorying therein, are Permiſſions, the Cauſes of which are Laws of the Divine Providence. Every Man may freely, yea moſt freely, think whatſoever he will, as well againſt God, as in Favour of God, and he who thinketh againſt God, is rarely puniſhed in the natural World, becauſe there he is always in a State of Reformation; but he is puniſhed in the ſpiritual World after Death, for then he can no longer be reformed. That the Laws of the Divine Providence are the Cauſe of Permiſſions, is evident from the Laws thereof ſet forth above, if they are reviewed and examined, which are theſe: That Man ought to act from Liberty according to Reaſon, concerning which Law, ſee n. 71 to 97 above. That Man ought not to be forced by external Means to think and will, and ſo to believe and love the Things which are of Religion, but that Man ought to lead and ſometimes to force himſelf to it, concerning which Law,

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ſee n. 129 to 174. That ſelf-derived Prudence is Nothing, and only appears as if it was, and alſo ought ſo to appear, but that the Divine Providence from Things the moſt particular is univerſal, n. 191 to 213. That the Divine Providence hath Reſpect to Things eternal, and no otherwiſe to temporary Things, than ſo far as they make one with Things eternal, n. 214 to 220. That Man is not let more interiorly into the Truths of Faith and Goods of Charity, than ſo far as he can be kept in them to his Life's End, concerning which Law, ſee n. 221 to 233. That the Cauſes of Permiſſions are Laws of the Divine Providence, will alſo be evident from what follows; as from this Conſideration, that Evils are permitted to the End that Salvation may be wrought. Alſo from this; that the Divine Providence is continual, as well with the Wicked as the Good. And laſtly from this; that the Lord cannot act againſt the Laws of his Divine Providence, becauſe to act againſt them, would be to act againſt his Divine Love and his Divine Wiſdom, conſequently againſt Himſelf. Theſe Laws, if they be compared, may ſhew the Reaſons, why Impieties are permitted by the Lord, and not puniſhed when they exiſt only in Thought, and alſo rarely when they exiſt in Intention, and ſo likewiſe in the Will, and not in Act. But yet every Evil is followed by its Puniſhment, for it is as if Evil had its Puniſhment inſcribed upon it, which the impious Man ſuffers after Death. By theſe Conſiderations here adduced, may alſo be explained the Ground and Reaſon of the following Poſition ſtated in n. 237; *That the Worſhipper of Self and*

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the Worſhipper of Nature confirms himſelf ſtill more againſt the Divine Providence, when he ſees that evil Contrivances, Cunning, and Deceit ſucceed, even againſt the Pious, the Juſt, and the Sincere; and that Injuſtice triumphs over Juſtice in Judgments and Negociations. All the Laws of the Divine Providence are Neceſſities; and foraſmuch as Neceſſities are the Cauſes why the above evil Things are permitted, it is evident that, to the End that Man may live as Man, the Liberty of doing ſuch Things cannot be taken away from him by the Lord, except mediately by the Word, and eſpecially by the Precepts of the Decalogue, with thoſe who acknowledge all Kinds of Murders, Adulteries, Thefts, and falſe Teſtimony to be Sins: But with thoſe who do not acknowledge ſuch Things to be Sins, the ſame is effected mediately by civil Laws, and the Fear of Puniſhment thence incurred; alſo mediately by moral Laws, and Fear of the Loſs of Character, Honour, and Intereſt: By theſe Means the Lord leadeth the Wicked, yet only from doing ſuch Things, and not from thinking and willing them: Whereas by the former Means the Lord leadeth the Good, not only from doing Evils, but alſo from thinking them and willing them.

250. II. *That the Worſhipper of Self and the Worſhipper of Nature confirmeth himſelf againſt the Divine Providence, when he ſeeth the Impious promoted to Honours, and made Nobles and Primates; moreover that they abound in Wealth, and live elegantly and magnificently, and the Worſhippers of God in Contempt and Poverty:* The Worſhipper of Self and the Worſhipper of Nature thinks Dignities and Riches the ſupreme

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and ſole Felicities which can be given, conſequently the real and eſſential Felicities; and if, in Conſequence of having been initiated in Divine Worſhip in his Infancy, he thinketh any Thing of God, he calleth them Divine Bleſſings; and ſo long as from theſe Bleſſings he doth not aſpire to any Thing higher, he thinks that there is a God, and worſhips him; but in this Worſhip there lies hid a Motive, which he himſelf doth not then know, that he may be promoted by God to ſtill higher Dignities and more abundant Wealth, and if he attains thereto, his Worſhip declines more and more to Exteriors, till it comes to Nothing, and at length he maketh no Account of God, and denieth him: The Effect is the ſame, if he be caſt down from the Dignity and Opulence in which he placed his Heart. What then are Dignities and Riches but ſtumbling Blocks to the Wicked? Not ſo to the Good, becauſe they do not place their Hearts therein, but in the Uſes of Goods, for the doing of which Dignities and Riches ſerve as Means: Wherefore from the Promotion of the Impious to Dignities and Riches, and their being made Nobles and Primates, no one can confirm himſelf againſt the Divine Providence, but a Worſhipper of Self and of Nature. Beſides, what is greater or leſſer Dignity, and greater or leſſer Opulence? Is it any Thing in itſelf but Somewhat imaginary? Is one more proſperous and happy than the other? Is the Dignity of a Noble, yea of a King or an Emperor, after a Year's Duration, conſidered any otherwiſe than as Something common, which no longer maketh his heart to dilate with Joy, and may even become vile in his Sight?

Sight? Are Men, by Virtue of their Dignity, in any greater Degree of Happineſs, than thoſe who are in leſs Dignity, yea, than thoſe who are in the leaſt of all, ſuch as Huſbandmen and alſo their Servants? May not theſe latter be in a greater Degree of Happineſs, when it goes well with them, and they are contented with their Lot? Who is more reſtleſs at Heart, more frequently fretted, or more grievouſly enraged, than a Lover of himſelf? This is the Caſe as often as he is not honoured according to the Pride of his Heart, or when any Thing doth not ſucceed according to his Wiſh and Pleaſure: What then is Dignity, if it be not to ſome Uſe and Purpoſe, but an Idea? Can ſuch an Idea exiſt in any other Thought, than in Thought about Self and the World? and is it any Thing in itſelf but an Idea, that the World is every Thing and Eternity Nothing? We ſhall here add a few Obſervations concerning the Reaſon, why the Divine Providence permits the Wicked at Heart to be promoted to Dignities, and to acquire Wealth: The Impious, or Wicked, can equally as well perform Uſes as the Pious or Good, yea, with greater Ardour, for they conſider themſelves in Uſes, and Honours they conſider as Uſes; wherefore in Proportion to the Prevalence of Self-Love, is kindled the Luſt of doing Uſes with a View to their own Glory: Such Fire doth not operate with the Pious or Good, unleſs it be kindled from below by the Conſideration of Honour; for which Reaſon the Lord ruleth the Impious at Heart, who are in Dignities, by the Love of Fame, and thereby excites them to perform Uſes to the Community or

their Country, to the Society or City in which they dwell, and alſo to their Neighbour or Fellow-Citizen: For the Lord's Kingdom is a Kingdom of Uſes, and where there are only a few who perform Uſes for the Sake of being uſeful, he cauſeth the Worſhippers of Self to be advanced to Offices of Preeminence, in which they are all excited by Self-Love to do Good. Suppoſe there were any infernal Kingdom in this World, (although there is not any ſuch) in which the Love of Self only prevailed, Self-Love being the Devil himſelf, would not every Member of it perform Uſes from the Fire of Self-Love, and the Splendor of his own Glory, more than in any other Kingdom? Nevertheleſs all ſuch have Nothing in their Mouths but the public Good, yet in their Hearts Nothing but their own Good; and foraſmuch as every one in ſuch Caſe looks up to his Prince that he may be made greater, for he aſpires to be greateſt, can ſuch a one ſee that there is a God, whilſt he is encompaſſed by the Smoke as it were of a Conflagration, which no ſpiritual Truth in its Light can pervade? I have ſeen that Smoke about the Hells of ſuch. Seek every Method of Information, and inquire how many of thoſe, who at this Day aſpire to Dignities in the Kingdoms of the Earth, are any other than Lovers of Self and of the World; you will ſcarce find fifty in a thouſand who are influenced by the Love of God, and among theſe only a few who aſpire to Dignities; ſeeing then they are ſo few in Number who are influenced by the Love of God, and ſo many are influenced by the Love of Self and of the World, and ſince the latter Loves,

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from the Nature of their Fires, are more productive of Uſes, than the Love of God is, from its Fire, how can any one confirm himſelf againſt Divine Providence, from this Circumſtance of the Wicked being in greater Preeminence and Opulence than the Good? This is alſo confirmed by theſe Words of the Lord, "*And the Lord commended the unjuſt Steward, becauſe he had done wiſely: For the Children of this World are in their Generation wiſer than the Children of Light. And I ſay unto you, make to yourſelves Friends of the Mammon of Unrighteouſneſs; that when ye fail, they may receive you into everlaſting Habitations,*" Luke xvi. 8, 9; what is meant by theſe Words in the natural Senſe, is evident: But in the ſpiritual Senſe are meant the Knowledges of Things good and true, which the Wicked poſſeſs, and which they uſe ſolely for the Purpoſe of acquiring to themſelves Dignities and Riches; it is theſe Knowledges, of which the Good, or the Children of Light, are to make to themſelves Friends, and which are to introduce them into everlaſting Habitations. That there are many who love themſelves and the World, and few who love God, the Lord alſo teacheth in theſe Words, "*Wide is the Gate, and broad is the Way, that leadeth to Deſtruction, and many there be which go in thereat: But ſtrait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it,*" Matt. vii. 13, 14. That Dignities and Riches are either Curſes or Bleſſings, and with whom they are ſuch, may be ſeen above, n. 217.

251. III. *That the Worſhipper of Self, and the Worſhipper of Nature, confirmeth himſelf againſt the Divine*

Divine Providence, when he thinketh how Wars are permitted, and thereby ſo many Men ſlaughtered, and their Poſſeſſions plundered. It is not from the Divine Providence, that Wars exiſt, becauſe they are connected with Murders, Depredations, Violences, Cruelties, and other enormous Evils, which are diametrically contrary to Chriſtian Charity: Still however they cannot but be permitted, becauſe the Life's Love of Men, ſince the Time of the moſt ancient People, who are meant by Adam and his Wife, of whom above, n. 241, became of ſuch a Nature, that he deſireth to have Dominion over others, and at length over all, and wiſheth to poſſeſs worldly Wealth, and at length all the Wealth in the World; theſe two Loves cannot be held in Bonds, ſince it is according to the Divine Providence, that every one ſhould be allowed to act from Liberty according to Reaſon, concerning which, ſee above, n. 71 to 97; and that without Permiſſions, Man cannot be led by the Lord from Evils, conſequently not reformed and ſaved, for if Evils were not permitted to break out, Man would not ſee them, therefore neither would he acknowledge them, nor could he be induced to reſiſt them: Hence it is that Evils cannot be reſtrained from appearing by any Regulation of the Divine Providence; for in that Caſe, they would remain ſhut in, and like the Diſeaſe, which is called a Cancer and a Mortification, would ſpread, and conſume every Thing vital in Man. For Man is by Birth like a little Hell, between which and Heaven there is a perpetual Diſagreement; no Man can be drawn out of his Hell by the Lord, unleſs he ſees that he is there, and wiſh-

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eth to be delivered ; and this cannot be done without Permiſſions, the Cauſes of which are Laws of the Divine Providence. This is the Reaſon why there are Wars of greater or leſſer Extent ; leſſer Wars between the Poſſeſſors of Lands and Lordſhips and their Neighbours, and greater Wars between the Monarchs of Kingdoms and their Neighbours ; their being greater or leſſer, makes no other Difference than that the leſſer are kept within certain Bounds by the Laws of their particular Nation, and the greater by the Law of Nations ; and that the greater as well as the leſſer are deſirous of going beyond their Laws, but that the leſſer cannot, and the greater can, yet ſtill within the Limits of a certain Poſſibility. That greater Wars, inaſmuch as they are connected with Slaughter, Depredations, Violence, and Cruelty, are not prevented by the Lord from being carried on by Kings and Generals, neither in their Beginning, nor in their Progreſſion, nor in their Concluſion, until the Power of one or the other is ſo reduced, that they are in Danger of Deſtruction, is owing to ſeveral Cauſes, which are hid in the Treaſury of Divine Wiſdom ; ſome of theſe have been revealed to me ; among which is the following ; that all Wars, although they are of a civil Nature, are repreſentative of States of the Church in Heaven, and that they are Correſpondences : Such were all the Wars which are deſcribed in the Word, and moreover ſuch are all Wars at this Day : The Wars deſcribed in the Word, are thoſe which were carried on by the Children of Iſrael with various Nations, as with the Amorites, the Ammonites, the Moabites, the Philiſtines, the Syrians,

ans, the Egyptians, the Chaldæans, the Aſſyrians; and when the Children of Iſrael, who repreſented the Church, departed from their Precepts and Statutes, and fell into the Evils, which were ſignified by thoſe Nations, (for each particular Nation, with which the Children of Iſrael waged War, ſignified ſome particular Kind of Evil) then they were puniſhed by that Nation: For Example, when they profaned the holy Things of the Church by foul Idolatries, they were puniſhed by the Aſſyrians and Chaldæans, becauſe by Aſſyria and Chaldæa is ſignified the Profanation of what is holy: What is ſignified by the Wars with the Philiſtines, may be ſeen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 50 to 54. Similar Things are repreſented by Wars at this Day, whereſoever they be; for all the Things which are done in the natural World, correſpond with ſpiritual Things in the ſpiritual World, and all ſpiritual Things concern the Church. It is not known in this World, which are the Kingdoms in Chriſtendom, that repreſent the Moabites and Ammonites, which the Syrians and Philiſtines, and which the Chaldæans and Aſſyrians, and the reſt with whom the Children of Iſrael waged Wars; nevertheleſs there are Kingdoms in Chriſtendom which repreſent theſe People. But what the State and Quality of the Church upon Earth is, and what the Evils are, into which it lapſes, and by Reaſon of which it is puniſhed with Wars, cannot at all be ſeen in the natural World, becauſe in that World Externals only appear, which do not conſtitute the Church; but it is ſeen in the ſpiritual World, where Internals appear, which do

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conſtitute the Church ; and in the ſpiritual World all are conjoined according to their various States : The Conflicts of theſe in the ſpiritual World correſpond to Wars, which on both Sides are governed correſpondently by the Lord according to his Divine Providence. That Wars in this World are governed by the Divine Providence of the Lord, is acknowledged by the ſpiritual Man, but not by the natural Man, except when a Faſt is appointed in Conſequence of a Victory, and then he can give Thanks to God upon his Knees who hath given the Victory, and alſo offer up a few Ejaculations before he goeth to Battle ; but when he returns to himſelf, then he either aſcribes the Victory to the Prudence of the General, or to ſome Meaſure or Incident in the Midſt of the Battle, which they had not thought of, and by which nevertheleſs the Victory was decided. That the Divine Providence, which is called Fortune, operates in the moſt minute Particulars even of trifling Things, may be ſeen above, n. 212 ; if you acknowledge the Divine Providence in ſuch Things, much more will you acknowledge it in the Concerns of War : Moreover Succeſſes and Advantages, obtained in War, are commonly called the Fortune of War, and this is the Divine Providence, operating eſpecially in the Councils and Deſigns meditated by the General, although he at the Time, and afterwards, may aſcribe the whole to his own Prudence. This he may do if he will, for he is at full Liberty to think either in Favour of the Divine Providence, or againſt it, yea either in Favour of God or againſt him, but yet let him know, that not the ſmalleſt Particular of his Councils, or of the Expedients

pedients deviſed by him, is from himſelf; they all enter by Influx from Heaven, or from Hell, from Hell by Permiſſion, and from Heaven by the Divine Providence.

252. IV. *That the Worſhipper of Self and the Worſhipper of Nature confirmeth himſelf againſt the Divine Providence, when he thinketh according to his Perception, that Victories declare on the Side of Prudence, and ſometimes not on the Side of Juſtice: Moreover that it maketh no Difference, whether the General be a good Man, or a wicked Man.* The Reaſon why it ſeems as if Victory declared on the Side of Prudence, and ſometimes not on the Side of Juſtice, is, becauſe Man judgeth from Appearance, and favoureth one Party more than another, and that which he favoureth he can confirm by Reaſonings, neither knoweth he that the Juſtice of the Cauſe in Heaven is ſpiritual, and in this World natural as was before obſerved, and that they are joined by a Connexion of Things paſt and to come, which are known only to the Lord. That it maketh no Difference whether the General be a good or a wicked Man, is owing to the ſame Cauſe, which is aſſigned above, n. 250, viz. that the Wicked perform Uſes as well as the Good, and indeed the Wicked, from the Fire peculiar to themſelves, more ardently than the Good; eſpecially in Wars, becauſe a wicked Man is more crafty and cunning in deviſing deceitful Contrivances, and from the Love of Glory receives Pleaſure in killing and plundering thoſe whom he knoweth and declareth to be Enemies, which is not the Caſe with a good Man, who is only influenced by Prudence and Zeal in defending himſelf, and rarely by

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any Prudence or Zeal in invading others. The Caſe herein is the ſame as with the Spirits of Hell, and the Angels of Heaven; the Spirits of Hell aſſault, and the Angels of Heaven defend themſelves. Hence this Concluſion may be deduced, that it is allowable for any one to defend his Country and Aſſociates againſt invading Enemies, even by Means of wicked Generals, but that it is not allowable to make themſelves Enemies without a Cauſe: When Motives of Glory alone are the Cauſe, it is in itſelf diabolical, for this is of Self-Love.

253. Thus far have been explained the Things adduced above, n. 237, by which the merely natural Man confirmeth himſelf againſt the Divine Providence; we ſhall now proceed to explain the Circumſtances which are taken Notice of in the Number following, 238, relating to the Religions of many Nations, which may alſo ſerve the merely natural Man as Arguments againſt the Divine Providence; for he ſaith in his Heart, how can ſo many diſcordant Religions exiſt throughout the World, and why doth not one true Religion prevail univerſally, if the Divine Providence hath for its End a Heaven out of the human Race, as is ſhewn above, n. 27 to 45? But hear, I beſeech you; all who are born Men, in whatſoever Religion they may be principled, are capable of being ſaved, provided they acknowledge a God, and live according to the Commandments of the Decalogue, which are, not to kill, not to commit Adultery, not to ſteal, not to bear falſe Witneſs, by Reaſon that to do ſuch Things is contrary to Religion, therefore againſt God: In ſuch Perſons there is the Fear of God and Love of their

Neighbour, the Fear of God, becauſe they think, that to do ſuch Things is to act againſt God, and a Love of their Neighbour, becauſe to kill, to commit Adultery, to ſteal, to bear falſe Witneſs, and to covet their Neighbour's Houſe and his Wife, is to act againſt their Neighbour; theſe Perſons, inaſmuch as they reſpect God in their Lives, and do no Evil to their Neighbour, are led of the Lord, and they who are ſo led, are alſo taught according to their Religion concerning God and their Neighbour; for they who ſo live, love to be taught, but they who live otherwiſe, do not love to be taught; and inaſmuch as they love to be taught, after Death alſo, when they become Spirits, they are inſtructed by the Angels, and willingly receive Truths, ſuch as are contained in the Word: On this Subject Something may be ſeen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 91 to 97; and 104 to 113.

254. I. *That the merely natural Man confirmeth himſelf againſt the Divine Providence, when he conſiders the Religions of various Nations, that there are ſome who are totally ignorant of a God, and ſome who adore the Sun and Moon; and ſome alſo who adore Idols and graven Images.* They who from theſe Circumſtances deduce Arguments againſt the Divine Providence, do not know the Arcana of Heaven, which are innumerable, whereof ſcarcely one cometh to the Knowledge of Man; for among theſe Arcana this is one, that Man is not taught immediately from Heaven, but mediately, on which Subject ſee n. 154 to 174 above; and inaſmuch as he is taught mediately, and the Goſpel could not by Emiſſaries be

be extended to all who inhabit the whole Earth, but yet ſome Religion could be handed down by various Means even to the Gentiles, who are in the remote Corners of the Earth, therefore this was effected by the Divine Providence; for no Man hath any Religion from himſelf, but through ſome other Perſon, who either knew himſelf from the Word or had learned by Tradition from others, that there is a God, that there is a Heaven and Hell, and a Life after Death, and that God is to be worſhipped in Order that Man may be happy. That Religion hath been tranſplanted over the whole Earth from the ancient Word, and afterwards from the Iſraelitiſh Word, may be ſeen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 101 to 103; and that without the Word no one could have known any Thing of a God, of Heaven and Hell, or of a Life after Death, much leſs any Thing of the Lord, may be ſeen, n. 114 to 118 of the ſame Tract. When once a Religion is implanted in any Nation, that Nation is led of the Lord according to the Precepts and Tenets of their Religion; and the Lord provideth that in every Religion there ſhould be Precepts of ſuch a Nature as there are in the Decalogue, as that God ought to be worſhipped, his Name not profaned, Feſtivals to be obſerved, Parents honoured, Murder not committed, neither Adultery, nor Theft, and falſe Teſtimony not given; the Nation which maketh theſe Precepts Divine, and liveth according to them from a Principle of Religion, is ſaved, as was ſaid above, n. 253: Moreover moſt of the Nations, which are remote from the Chriſtian World, conſider theſe Laws, not

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as civil, but as Divine, and hold them ſacred: That Man is ſaved by a Life according to theſe Precepts, may be ſeen in THE DOCTRINE OF THE NEW JERUSALEM FROM THE PRECEPTS OF THE DECALOGUE, from Beginning to End. Among the Arcana of Heaven this alſo is one, that the Angelic Heaven is in the Sight of the Lord as one Man, whoſe Soul and Life the Lord is, and that this Divine Man is in every Particular of his Form a Man, not only as to his external Members and Organs, but alſo as to his internal Members and Organs, which are many, and likewiſe as to the Skin, Membranes, Cartilages, and Bones; none of theſe Parts however in that Man are material, but they are all ſpiritual; and it is provided by the Lord, that they alſo to whom the Goſpel could not reach, but only ſome Sort of Religion, may likewiſe have a Place in that Man, that is, in Heaven, by conſtituting the Parts called the Skin, Membranes, Cartilages, and Bones; and that they may live equally as well as others in heavenly Joy; for it maketh no Difference, whether a Perſon be in ſuch Joy as is experienced by the Angels of the higheſt Heaven, or in ſuch Joy as is experienced by the Angels of the loweſt Heaven, inaſmuch as every one, who is received into Heaven, entereth into the ſupreme or full Joy of his Heart, and greater than that he cannot ſupport, for thereby he would be ſuffocated: The Caſe is comparatively as it is with an Huſbandman and a King; the Huſbandman may be in a State of the greateſt Happineſs, when he goes clad in a new Suit of coarſe Worſted Apparel, and ſits down to a Table furniſhed with plain and wholeſome Food;

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and such a Man would be distressed at Heart, if he were to be cloathed like a King in Purple, Silk, Gold, and Silver, and a Table were set out for him, with Delicacies of various Kinds, expensive and exquisite, and generous Wines; from which Consideration it is evident, that the last in Heaven, as well as the first, have celestial Felicity, each in his Degree; and consequently they also enjoy such Felicity, who are without the Christian World, provided they shun Evils as Sins against God, because they are contrary to Religion. There are some few, who are totally ignorant with Respect to God; but that these, if they have lived a moral Life, are instructed after Death by Angels, and in their moral Life receive a spiritual Principle, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 116. The Case is the same with those who worship the Sun and Moon, and think that God is therein; they know no otherwise, wherefore it is not imputed to them as a Sin, for the Lord saith, *If ye were blind*, that is, if ye did not know, *ye would have no Sin*, John ix. 41. But there are many, who worship Idols and Images, even in the Christian World; this indeed is idolatrous, but not in all; for there are some, to whom Images serve as Means of exciting them to think of God; for by Virtue of Influx from Heaven, he who acknowledgeth God, wisheth to see him, and Persons of this Description, forasmuch as they cannot elevate the Mind above Things sensual, like those who are interiorly spiritual, awaken in themselves an Idea of him from a Statue or graven Image; they who do this, and do not adore the Image itself as a God, if they

they alſo live according to the Precepts of the Decalogue from a Principle of Religion, are ſaved. Hence it is evident, that foraſmuch as the Lord willeth the Salvation of all, he hath alſo provided that every one may have ſome Place in Heaven, if ſo be he liveth well. That Heaven before the Lord is as one Man, and that thence Heaven correſponds to all and ſingular the Things appertaining to Man; and that there are alſo ſome who repreſent the Skin, the Membranes, Cartilages, and Bones, may be ſeen in the Work concerning HEAVEN AND HELL, publiſhed in London 1758, n. 59 to 102: Alſo in the ARCANA CŒLESTIA, n. 5552 to 5556; and likewiſe above, n. 201 to 204.

255. II. *That the merely natural Man confirmeth himſelf againſt the Divine Providence, when he conſiders the Mahometan Religion, how it is received by ſo many Empires and Kingdoms:* That this Religion is received by a greater Number of Kingdoms than the Chriſtian Religion, may be Matter of Scandal to thoſe, who think of the Divine Providence, and at the ſame Time imagine, that no one can be ſaved, except he be born a Chriſtian, conſequently in a Country where the Word is poſſeſſed, by Means of which the Lord is known: But the Mahometan Religion is no Matter of Scandal to thoſe, who believe that all Things are of the Divine Providence; theſe inquire wherein ſuch Providence can be traced, and alſo find it out; it may be traced in this Circumſtance, that the Mahometan Religion acknowledgeth the Lord to be the Son of God, the wiſeſt of Men, and the greateſt of Prophets, who came into the World to teach Men; moſt Mahometans there-

fore

fore conſider the Lord as greater than Mahomet. For the better underſtanding how this Religion was raiſed up by the Divine Providence of the Lord, for the Purpoſe of deſtroying the Idolatry of many Nations, we ſhall conſider the Subject in an orderly Arrangement, beginning with ſome Obſervations concerning the Origin of Idolatries. Previous to the Religion of Mahomet, the Worſhip of Idols was common over the whole Earth: The Reaſon was, becauſe the Churches, before the Lord's Coming, were all repreſentative Churches; ſuch alſo was the Iſraelitiſh Church, their Tabernacle, the Garments of Aaron, their Sacrifices, all Things appertaining to the Temple at Jeruſalem, and alſo their Statutes, were repreſentative; and among the Ancients the Science of Correſpondences was underſtood, which is alſo the Science of Repreſentations, and the peculiar Science of their wiſe Men, cultivated particularly in Egypt, whence they had their Hieroglyphics: By Virtue of this Science, they knew what was ſignified by all Kinds of Animals, alſo by Trees of all Kinds, and moreover what was ſignified by Mountains, Hills, Rivers, Fountains, as well as by the Sun, Moon, and Stars; and whereas all their Divine Worſhip was repreſentative, conſiſting of mere Correſpondences, therefore they celebrated their religious Rites upon Mountains and Hills, and alſo in Groves and Gardens, and for the ſame Reaſon they conſecrated Fountains, and turned their Faces towards the Eaſt in their Adorations of God, and moreover made to themſelves carved Images of Horſes, Oxen, Calves, Lambs, yea of Birds, Fiſhes, and Serpents, and placed them in their Houſes and other

er Places, in a certain Order, according to the ſpiritual Things of the Church, to which they correſponded, or which they repreſented. They did the like in their Temples, that they might recal to their Memories the holy Things which they ſignified. In Proceſs of Time, when the Science of Correſpondences was loſt, their Poſterity began to worſhip the Images themſelves as ſacred, not knowing that their Anceſtors ſaw Nothing ſacred in them, but that only according to Correſpondences they repreſented and thereby ſignified Things ſacred. Thence aroſe the Idolatries, which filled the whole Earth, as well Aſia and its circumjacent Iſlands, as Africa and Europe. To the End that all theſe Idolatries might be extirpated, it was permitted by the Divine Providence of the Lord, that a new Religion ſhould ariſe, accommodated to the Genius of the Eaſtern Nations; in which there ſhould be Something out of both Teſtaments of the Word, and which ſhould teach that the Lord came into the World, and that He was the grand Prophet, [*maximus Propheta*] the wiſeſt of all, and the Son of God: This was effected by Mahomet, from whom that Religion is called the Mahometan Religion. This Religion was raiſed up by the Divine Providence of the Lord, and accommodated, as was obſerved, to the Genius of the Eaſtern Nations, to the End that it might deſtroy the Idolatries which at that Time ſo generally prevailed, and give the Inhabitants of thoſe Countries ſome Knowledge of the Lord, before they came into the ſpiritual World; which Religion would not have been received by ſo many Kingdoms, nor have had Power to extirpate their Idolatries, if it had

had not been accommodated and adapted to the Ideas and Mode of Life prevailing amongſt them all. The Reaſon why they did not acknowledge the Lord as the God of Heaven and Earth, was becauſe the Eaſtern Nations acknowledged a God the Creator of the Univerſe, but could not comprehend that He Himſelf came into the World, and took upon Him the human Nature; as neither do the Chriſtians comprehend, who therefore in Thought ſeparate his Divinity from his Humanity, and place his Divinity beſide the Father in Heaven, and his Humanity they know not where. Hence it may be ſeen, that the Mahometan Religion alſo had its Origin in the Divine Providence of the Lord; and that all they of that Religion, who acknowledge the Lord as the Son of God, and at the ſame Time live according to the Precepts of the Decalogue, which they alſo are in Poſſeſſion of, by ſhunning Evils as Sins, are received into that Heaven which is called the Mahometan Heaven: That Heaven alſo is divided into three Heavens, a ſupreme, a middle, and a loweſt; in the ſupreme Heaven are thoſe who acknowledge the Lord to be one with the Father, and conſequently that he is the only God: In the ſecond Heaven are thoſe who renounce a Plurality of Wives, and live with one only; and in the ultimate Heaven, are thoſe who are initiated. More Information concerning this Religion may be had from THE CONTINUATION CONCERNING THE LAST JUDGMENT AND THE SPIRITUAL WORLD, n. 68 to 72, where the Mahometans and Mahomet are treated of.

256. III. *That the merely natural Man confirmeth himſelf againſt the Divine Providence, when he ſees that the Chriſtian Religion is received only in the ſmalleſt Quarter of the habitable Globe, which is called Europe, and that there it is divided:* The Reaſon why the Chriſtian Religion is eſtabliſhed only in the ſmalleſt Quarter of the habitable Globe, called Europe, is, becauſe it was not ſo well accommodated to the Genius of the Eaſtern Nations, as the Mahometan Religion, which is mixed, as was ſhewn above, and a Religion is not received by thoſe to whom it is not accommodated; as for Example; a Religion which forbids the having more than one Wife, is not received, but rejected by thoſe, who for ſome Ages back have been addicted to Polygamy; it is the ſame with Reſpect to ſome other Particulars inſiſted upon by the Chriſtian Religion. Neither doth it ſignify whether it be received by a greater or a ſmaller Part of the World, provided there be a People, who are in Poſſeſſion of the Word, for thence Light is nevertheleſs received by thoſe who are out of the Church, and have not the Word, as is ſhewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113; and what is wonderful, where the Word is read with Devotion, and the Lord is worſhipped out of the Word, there the Lord is, with Heaven; the Reaſon is, becauſe the Lord is the Word, and the Word is Divine Truth, which conſtitutes Heaven, wherefore the Lord ſaith, "*Where two or three are gathered together in my Name, there am I in the Midſt of them*," Matt. xviii. 20; this may be effected with the Word in many Parts of the habitable Globe

Globe by the Europeans, becauſe they have Communication with the whole World, and they every where either read the Word or teach from it: This appears like a Fiction, but ſtill it is true. The Reaſon why the Chriſtian Religion is divided, is, becauſe it is derived from the Word, and the Word is written by mere Correſpondences, and Correſpondences are for the moſt Part Appearances of Truth, in which nevertheleſs genuine Truths lie concealed; and foraſmuch as the Doctrine of the Church is to be drawn from the literal Senſe of the Word, which is of ſuch a Nature, there could not but exiſt in the Church Diſputes, Controverſies, and Diſſentions, eſpecially with Reſpect to the Meaning of the Word, but not with Reſpect to the Word itſelf, and the Lord's Divinity itſelf; for it is every where acknowledged that the Word is holy, and that the Lord is Divine, and theſe two are Eſſentials of the Church; wherefore alſo they who deny the Lord's Divinity, as they do who are called Socinians, are excommunicated from the Church; and they who deny the Sanctity of the Word, are not reputed as Chriſtians. To this I will add a memorable Circumſtance relating to the Word, from which it may be concluded, that the Word interiorly is Divine Truth itſelf, and intimately the Lord: When any Spirit opens the Word, and rubs his Face or his Clothes with it, then his Face or his Clothes, barely by being rubbed with it, ſhine as bright as the Moon or as a Star, and this in the Sight of all whom he meets; this is a Proof, that there is Nothing in the World more holy than the Word. That the Word is written by mere Correſpondences, may be ſeen in THE

DOCTRINE

DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 5 to 26. That the Doctrine of the Church is to be deduced from the literal Sense of the Word, and confirmed by it, in the same, n. 50 to 61. That Heresies may be derived from the literal Sense of the Word, but that to confirm them is hurtful, n. 91 to 97. That the Church exists from the Word, and that its Quality is according to its Understanding of the Word, n. 76 to 79.

257. IV. *That the merely natural Man confirmeth himself against the Divine Providence, because in many Kingdoms, where the Christian Religion is received, there are some who claim to themselves Divine Power, and desire to be worshipped as Gods; and that they invoke dead Men.* They say indeed that they have not arrogated to themselves Divine Power, and that they do not desire to be worshipped as Gods; but yet they say that they can open and shut Heaven, and remit and retain Sins, and consequently save and condemn Men, and this is the Prerogative of Divinity itself; for the Divine Providence hath Nothing else for its End, but the Reformation and thereby the Salvation of Mankind; this is its continual Operation with every one; and Salvation cannot be effected but by an Acknowledgment of the Lord's Divinity, and Confidence that it is wrought by Him, when Man liveth according to his Commandments: Who cannot see, that this is the Babylon described in the Revelation, and the Babel treated of in many Parts of the Prophets; that this is also meant by Lucifer in Isaiah, Chap. xiv. is evident from the 4th and 22d Verses of that Chapter,

Chapter, in which are the following Words, "*Thou ſhalt declare this Parable concerning the King of Babylon,*" Verſe 4; afterwards, "*I will cut off from Babylon the name and Remnant,*" Verſe 22d; from which it is evident, that Babylon is there ſignified by Lucifer, of whom it is ſaid, "*How art thou fallen from Heaven, O Lucifer, Son of the Morning: For thou haſt ſaid in thine Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God; I will ſit alſo upon the Mount of the Congregation, in the Sides of the North; I will aſcend above the Heights of the Clouds, I will be like the Moſt High,*" Verſe 12, 13, 14. That they invoke dead Men, and offer up Prayers to them for Succour, is well known: It is affirmed that they invoke them, becauſe the Invocation of them is eſtabliſhed by a Papal Bull, confirming the Decree of the Council of Trent, in which it is openly ſaid that they are to be invoked; yet who doth not know that God alone is to be invoked, and not any dead Man? But it ſhall now be ſhewn why the Lord permitted ſuch Things: That he permitted them for a certain End, which End is Salvation, cannot be denied; for it is well known, that without the Lord there is no Salvation, and inaſmuch as this is the Caſe, there was a Neceſſity that the Lord ſhould be preached out of the Word, and thereby the Chriſtian Church eſtabliſhed; but this could not be effected but by Leaders [*Anteſignani,*] who ſhould do it with Zeal; nor were there any others to be had, but ſuch as were heated, as it were with Zeal, from the Fire of Self-Love; this Fire firſt excited them to preach the Lord and teach the Word; from this their primitive State it is, that

Lucifer

Lucifer is called the Son of the Morning, Verſe 12. But as they came to ſee, that they ſhould be able to have Dominion by Means of the holy Things of the Word and of the Church, Self-Love, by which they were firſt excited to preach the Lord, broke out from within, and at length exalted itſelf to ſuch a Height, that they transferred all the Divine Power of the Lord to themſelves, not leaving him any. This could not be prevented by the Divine Providence of the Lord, for if it had been prevented, they would have proclaimed that the Lord was not God, and the Word not ſacred, and would have turned Socinians or Arians, and ſo would have deſtroyed the whole Church; which, whatſoever the Character of its Rulers may be, ſtill remains among the People who are under them; for all they of that Religion, who alſo approach the Lord, and ſhun Evils as Sins, are ſaved; for which Reaſon there are many celeſtial Societies of them in the ſpiritual World; and it is alſo provided, that there ſhould be among them a Nation which hath not ſubmitted to the Yoke of ſuch a Dominion, and which conſiders the Word as ſacred, which is the noble French Nation. But what was the Conſequence? When Self-Love had exalted its Dominion even unto the Throne of the Lord, had removed Him thence, and placed itſelf upon it, this Love, which is Lucifer, could not do otherwiſe than profane all Things appertaining to the Word and the Church; and to prevent this, the Lord ſo ordered it of his Divine Providence, that they ſhould depart from the Worſhip of Him, and invoke dead Men, pray to Images of ſuch, kiſs

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their Bones, proſtrate themſelves at their Sepulchres, forbid the Word to be read, and place the Sanctity of Divine Worſhip in Maſſes not underſtood by the Vulgar, and ſell Salvation for Money; inaſmuch as if they had not done theſe Things, they would have profaned the holy Things of the Word and of the Church; for, as was ſhewn in the preceding Paragraph, none can profane Things ſacred, but they who know ſuch Things. Therefore that they might not profane the moſt holy Supper, it is of the Divine Providence of the Lord, that they ſhould divide it, and give the Bread to the People, and drink the Wine themſelves; for the Wine in the holy Supper ſignifies holy Truth, and the Bread holy Good, but when they are divided, the Wine ſignifies Truth profaned, and the Bread Good adulterated; and it is provided moreover that they ſhould make it corporeal and material, and account this Doctrine to be a primary Tenet of Religion. He who attends to theſe Particulars, and weighs them in ſome Illumination of Mind, may ſee the wonderful Operation of the Divine Providence, in guarding the holy Things of the Church, and ſaving all who are capable of being ſaved, and ſnatching as it were out of the Fire thoſe who will ſuffer themſelves to be ſnatched away.

258. V. *That the merely natural Man confirmeth himſelf againſt the Divine Providence from this Circumſtance, that among thoſe who profeſs the Chriſtian Religion, there are ſome who place Salvation in certain Words which they are to think and ſpeak, and not in any Good they are to do:* That Perſons of this Deſcription are ſuch as make Salvation to conſiſt in Faith

Faith alone, and not in a Life of Charity, conſequently who ſeparate Faith from Charity, is ſhewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH; and alſo that they are meant in the Word by the Philiſtines, by the Dragon, and by the Goats. That ſuch a Doctrine is alſo permitted, is of the Divine Providence, in Order that the Lord's Divinity and the Sanctity of the Word might not be profaned; the Lord's Divinity is not profaned, when Salvation is placed in the uttering of theſe Words, "That God the Father would have Mercy for the Sake of his Son, who ſuffered on the Croſs, and made Satisfaction for us;" for by uſing this Form of Words, they do not approach the Lord's Divinity, but his Humanity, which they do not acknowledge to be Divine; neither is the Word profaned, becauſe they do not attend to thoſe Paſſages where Mention is made of Love, and of Charity, and of doing Good, and of Works; all theſe they ſay are contained in the Faith of the above Form of Words; and they who confirm themſelves herein, ſay to themſelves, the Law doth not condemn me, therefore neither doth Evil, and Good doth not ſave me, becauſe Good from myſelf is not Good; wherefore they are like thoſe who do not know any Truth out of the Word, and for that Reaſon cannot profane it. But Faith in the above Form of Words is not confirmed by any, except thoſe who from Self-Love are in the Pride of Self-derived Intelligence, neither are they Chriſtians in their Hearts, but only deſire to ſeem ſuch. That nevertheleſs the Divine Providence of the Lord continually operates, that they may be ſaved, with whom Faith ſeparated from

Charity

Charity is made the Ground of Religion, ſhall now be ſhewn: It is of the Divine Providence of the Lord, that although this Faith is made the Eſſential of Religion, ſtill every one knoweth, that this Faith does not ſave, but a Life of Charity with which Faith acteth as one; for in all the Churches where this Religion is received it is taught, that there is no Salvation, except a Man examine himſelf, ſee his Sins, acknowledge them, repent, deſiſt from them, and enter upon a new Courſe of Life; this is read with much Zeal before thoſe who approach the holy Supper; and it is added, that unleſs they do this, they mix Things holy and profane, and caſt themſelves into eternal Damnation; yea in England, that unleſs they do this, the Devil will enter into them as he did into Judas, and deſtroy them both Soul and Body: Hence it is evident, that every one in the Churches, where Faith alone is received, is taught nevertheleſs that Evils are to be ſhunned as Sins. Moreover, every one who is born a Chriſtian, knoweth alſo that Evils are to be ſhunned as Sins, by Reaſon that the Decalogue is put into the Hands of every Boy and Girl, and is taught by Parents and Maſters; likewiſe all the Subjects of a Kingdom, particularly the common People, are examined by the Prieſt out of the Decalogue which they have got by Heart, what they know of the Chriſtian Religion, and are alſo admoniſhed to do the Things that are contained therein; at ſuch Times, they are never told by any Prieſt that they are not under the Yoke of that Law, nor that they cannot do the Things therein commanded, becauſe they cannot do any Good from themſelves.

The Athanaſian Creed is alſo received by the whole Chriſtian World, and what is ſaid in the laſt Part of it is acknowledged, namely, that the Lord will come to judge both the Quick and the Dead, and then they who *have done Good* ſhall enter into everlaſting Life, and they who *have done Evil* into everlaſting Fire. In SWEDEN, where the Religion of Faith alone is received, it is alſo plainly taught that there is no Faith ſeparate from Charity, or without good Works, and this in a certain Memorial annexed and inſerted in all the Books of the Pſalms, which is entitled Impediments or Stumbling Blocks to the Impenitent, (OBOTFERDIGAS FOERHINDER) in which there are theſe Words, "They who are rich in good Works ſhew thereby that they are rich in Faith, becauſe when Faith is ſaving, it operateth by Charity; for juſtifying Faith never exiſteth alone and ſeparate from good Works, as there is no good Tree without Fruit, no Sun without Light and Heat, and no Water without Moiſture." Theſe few Circumſtances are adduced that it may be known, that although the Religion of Faith alone is received, ſtill the Goods of Charity, which are good Works, are every where taught, and that this is of the Divine Providence of the Lord, leſt the common People ſhould thereby be ſeduced. I have heard Luther, with whom I have ſometimes converſed in the ſpiritual World, curſe Solifidianiſm, and ſay, that when he eſtabliſhed it, he was warned by an Angel of the Lord not to do it; but that he thought with himſelf, that if he did not reject Works, there would be no ſeparation effected from the Roman Catholic Religion, for which Reaſon

he

he confirmed that Faith contrary to the Warning he had received.

259. VI. *That the merely natural Man confirmeth himſelf againſt the Divine Providence, becauſe there have been, and ſtill are ſo many Hereſies in the Chriſtian World, ſuch as thoſe of the Quakers, Moravians, Anabaptiſts, and others;* for he can think with himſelf, if the Divine Providence, by Means of its Operation in every Particular, were univerſal, and had in View the Salvation of all, it would have eſtabliſhed one true Religion throughout the World, and not have ſuffered it to be divided, much leſs torn to Pieces by Hereſies: But uſe your Reaſon, and think with more Elevation of Mind, if you are able, and then tell me, can a Man be ſaved unleſs he be firſt reformed? for he is born to the Love of Self and of the World, and foraſmuch as theſe Loves do not contain in them any Love towards God, or any Love towards his Neighbour, except for the Sake of Self, he is alſo born into all Kinds of Evils: For, is there a ſingle Spark of Love or Mercy in thoſe Loves? Doth he make any Account of defrauding another, blaſpheming him, hating him even to the Death, committing Adultery with his Wife, raging againſt him when he is in a revengeful Humour? inaſmuch as the Thing neareſt to his Heart is, that he may be ſupreme over all, conſequently he conſiders others in Compariſon with himſelf as vile, and of no Eſtimation; in Order that ſuch a one may be ſaved, muſt he not firſt be drawn away from theſe Evils, and ſo reformed? That this cannot be effected but in Conformity to ſeveral Laws, which are Laws of the Divine Providence,

dence, is fully ſhewn above; which Laws for the moſt Part are unknown, and yet they are Laws of the Divine Wiſdom, and at the ſame Time of the Divine Love, againſt which the Lord cannot act, for to act againſt them, would be to deſtroy Man, and not to ſave him; read over again the Laws which have been adduced, compare them, and you will ſee. Therefore ſince it is conformable to thoſe Laws, that there ſhould not be any immediate Influx from Heaven, but mediate through the Word, through Doctrines and Preachings; and ſince the Word, that it might be Divine, could not be written but by mere Correſpondences, it follows, that Diſſenſions and Hereſies are inevitable, and that the Permiſſion of theſe is alſo according to the Laws of the Divine Providence; eſpecially, when the Church itſelf had aſſumed for its Eſſentials ſuch Things as belong to the Underſtanding only, and ſo to Doctrine, and not to the Will, and ſo to the Conduct of Life; and when the Things which have Relation to Life are not made Eſſentials of the Church, then Man with Reſpect to his Underſtanding is in mere Darkneſs, and gropes about like a blind Man, who is ever ſtumbling, and falling into Ditches; for the Will muſt ſee in the Underſtanding, and not the Underſtanding in the Will, or, what amounts to the ſame, the Life and its Love muſt lead the Underſtanding to think, ſpeak, and act, and not *vice verſa*; for if the Caſe were reverſed, the Underſtanding might from an evil, yea, a diabolical Love, catch at whatſoever impreſſed the Senſes, and enjoin the Will to do it. Hence it may be ſeen, whence Diſſenſions and Hereſies exiſt. But yet it is provided,

that

that every one, in whatſoever Hereſy he may be with Reſpect to his Underſtanding, may ſtill be reformed and ſaved, provided he ſhuns Evils as Sins, and doth not *confirm* heretical Falſes in himſelf; for by ſhunning Evils as Sins the Will is reformed, and by the Will the Underſtanding, which then firſt emerges out of Darkneſs into Light. There are three Eſſentials of the Church, an Acknowledgment of the Lord's Divinity, an Acknowledgment of the Holineſs of the Word, and the Life which is called Charity; conformable to his Life, that is, his Charity, every Man's Faith is; from the Word he hath a Knowledge of what his Life ought to be, and from the Lord he hath Reformation and Salvation. If theſe three had been held as Eſſentials of the Church, intellectual Diſſenſions would not have divided it, but would only have varied it, as the Light varieth Colours in beautiful Objects, and as various Jewels conſtitute the beauty of a kingly Crown.

260. VII. *That the merely natural Man confirmeth himſelf againſt the Divine Providence, becauſe Judaiſm ſtill continues;* that is, becauſe the Jews, after the Lapſe of ſo many Ages, are not converted, although they live among Chriſtians, and do not according to the Predictions in the Word confeſs the Lord, and acknowledge him as the Meſſiah, who, as they imagine, is to lead them back into the Land of Canaan, but conſtantly perſiſt in denying him, and yet it goeth well with them: But they who think thus, and for that Reaſon call in Queſtion the Divine Providence, do not know that by the Jews in the Word are meant all who are of the Church and acknowledge the Lord, and that by the Land of Canaan,

into

into which it is ſaid they are to be introduced, is meant the Lord's Church: But the Reaſon why they perſevere in denying the Lord, is, becauſe they are of ſuch a Diſpoſition, that if they were to receive and acknowledge the Lord's Divinity, and the holy Things of his Church, they would profane them; wherefore the Lord ſaith of them, "*He hath blinded their Eyes, and hardened their Heart, that they ſhould not ſee with their Eyes, nor underſtand with their Heart, and be converted, and I ſhould heal them*," John xii. 40. Matt. xiii. 14. Mark iv. 12. Luke viii. 10. Iſaiah vi. 9, 10; it is ſaid, leſt they ſhould be converted, and I ſhould heal them, becauſe if they had been converted and healed, they would have been guilty of Profanation; and it is a Law of the Divine Providence, as was ſhewn above, n. 221 to 233, that no one is more interiorly let into the Truths of Faith and Goods of Charity by the Lord, than ſo far as he can be kept in them to his Life's End, and in Caſe it were not ſo, he would profane Things holy. The Reaſon why this Nation is preſerved, and ſcattered over a great Part of the Earth, is for the Sake of the Word in its original Language, which they hold more ſacred than Chriſtians do, and in every Particular of the Word is the Divinity of the Lord, for it is Divine Truth united to Divine Good, which proceedeth from the Lord, and thereby the Word is the Conjunction of the Lord with the Church, and the Preſence of Heaven, as is ſhewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 62 to 69; and the Preſence of the Lord and of Heaven taketh Place wherefoever the Word is read

with

with Devotion : This is the End which the Divine Providence hath in View, in preſerving and diſperſing them over a great Part of the World. What the Nature of their Lot is after Death, may be ſeen in THE CONTINUATION CONCERNING THE LAST JUDGMENT AND THE SPIRITUAL WORLD, n. 79 to 82.

261. Theſe then are the Circumſtances adduced above, n. 238, by which the natural Man does, or may confirm himſelf againſt the Divine Providence ; there follow ſome others, mentioned above, n. 239, which may alſo ſerve the natural Man as Arguments againſt the Divine Providence, and may likewiſe occur to the Minds of others, and ſuggeſt ſome Doubts, which are :

262. I. *That a Doubt may be inferred againſt the Divine Providence, by Reaſon that the whole Chriſtian World worſhippeth God under three Perſons, which is, three Gods ; and that hitherto they did not know, that God is one in Perſon and in Eſſence, in whom there is a Trinity, and that that God is the Lord.* The Reaſoner concerning the Divine Providence may ſay, Are not three Perſons three Gods, when each Perſon by himſelf is God ? Who can think otherwiſe, yea, who doth think otherwiſe ? Athanaſius himſelf could not think otherwiſe, wherefore in the Creed which hath its Name from him, he ſaith, " *Although we are compelled by Chriſtian Verity to acknowledge each Perſon by himſelf to be God and Lord ; yet are we forbidden by the Chriſtian Faith to ſay or name three Gods or three Lords ;*" by which Words Nothing elſe can be underſtood, than that we ought to acknowledge three Gods and

Lords,

Lords, but that we ought not to say there are three Gods and three Lords. Who can possibly have a Perception of one God, unless he be also one in Person? If it be alleged, that such Perception may be had, provided you think, that the three Persons have one Essence, who from thence does or can perceive any Thing else, than that in this Case they are unanimous, and consenting, and yet that they are three Gods? And if a Man elevates his Thoughts, he saith with himself, how can the Divine Essence, which is infinite, be divided, and how can it from Eternity beget another, and still produce a third, who proceedeth from both? It may possibly be said, that this is to be believed, and ought not to be thought of; but who doth not think of that which he is told he ought to believe, otherwise how can there be any Acknowledgment which is the Essence of Faith? Did not Socinianism and Arianism, which reign in the Hearts of more People than you imagine, take their Rise from thinking of God as of three Persons? A Belief in one God, and that that one God is the Lord, constitutes the Church, for in Him there is a Divine Trinity; that this is true, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, from Beginning to End. But what is thought of the Lord at this Day? Is it not thought that he is God and Man, God from Jehovah his Father, by whom he was conceived, and Man from the Virgin Mary, of whom he was born? Who thinks, that God and Man in Him, or his Divinity and his Humanity, are one Person, and that they are one as the Soul and Body are one?

Doth

Doth any one know this? Aſk the Doctors of the Church, and they will ſay that they did not know it, when nevertheleſs it is the Doctrine of the Church received throughout the whole Chriſtian World, which is as follows, "*Our Lord Jeſus Chriſt, the Son of God, is God and Man, and although he is God and Man, he is not two, but one Chriſt; one by the taking of the Manhood into God,* [*becauſe God took to Himſelf the Manhood or human Nature*] *one altogether, by Unity of Perſon, for as the Soul and Body is one Man, ſo God and Man is one Chriſt:*" This is taken from Athanaſius's Creed: The Reaſon why they did not know it, is, becauſe when they read it, they did not think of the Lord as God, but only as a Man. If the ſame be aſked whether they know by whom he was conceived, whether by God the Father, or by his own Divinity, they will anſwer that he was conceived by God the Father, for this is according to Scripture: Are not the Father and He then one, as the Soul and Body are one? Who can think that he was conceived by two Divinities, and if by his own Divinity, that this was his Father? If you aſk them again, What is your Idea of the Lord's Divinity, and what of his Humanity? they will ſay that his Divinity is from the Eſſence of the Father, and his Humanity from the Eſſence of the Mother, and that his Divinity is with the Father: And if you then aſk, where is his Humanity, they will make no Anſwer; for they ſeparate in Idea his Divinity from his Humanity, and make his Divinity equal to the Divinity of the Father, and his Humanity ſimilar to that of another Man, and do not know that in ſo doing they alſo ſeparate Soul and Body;

nor do they see the Contradiction, that in this Case he would have been born a rational Man from the Mother alone. In Consequence of the Idea impressed concerning the Lord's Humanity, that it was like the Humanity of another Man, it is now come to pass, that a Christian cannot without Difficulty be led to think of A DIVINE HUMAN (Being,) although it should be said that the Lord's Soul or Life was by Conception, and is, Jehovah Himself. Collect these Reasons now, and consider whether there be any other God of the Universe but the Lord alone, in whom is the essential all-creating Divine [Principle] which is called the Father, the Divine Human [Principle] which is called the Son, and the proceeding Divine [Principle] which is called the Holy Spirit, and therefore that God is one in Person and Essence, and that that God is the Lord. If you insist and say, that the Lord himself named three in Matthew, when he said, "*Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,*" xxviii. 19; I answer, it is evident from the preceding and following Verses, that he said this, to the End it might be known, that in Himself now glorified there was a Divine Trinity; in the Verse immediately preceding he saith, that *all Power was given Him in Heaven and in Earth*, and in the succeeding Verse, that *He would be with them until the Consummation of the Age*, consequently he speaks of Himself alone, and not of Three. Now with Respect to the Divine Providence, and the Reason why it permitted Christians to worship one God under three Persons, which amounts to the same as three Gods, and that hith-

erto

erto they did not know, that God is one in Perſon and Eſſence, in whom there is a Trinity, and that that God is the Lord; the Reaſon doth not exiſt in the Lord, but in Man himſelf; the Lord taught it manifeſtly in his Word, as may appear from all the Paſſages quoted in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD; and moreover he taught it in the Doctrine of all the Churches, in which it is inſiſted, that his Divinity and his Humanity are not two, but one Perſon, united like Soul and Body: But the Reaſon why they divided his Divinity and Humanity, and made his Divinity equal to the Divinity of Jehovah the Father, and his Humanity equal to the Humanity of another Man, was, becauſe the Church after its Eſtabliſhment lapſed into Babylon, which transferred to itſelf the Divine Power of the Lord; nevertheleſs that it might not be called Divine Power but human, they made the Lord's Humanity ſimilar to the Humanity of another Man: And afterwards when the Church was reformed, and Faith alone received as the ſole Means of Salvation (which is that God the Father would have Mercy for the Sake of his Son,) neither then could the Lord's Humanity be viewed in any other Light; the Reaſon why it could not, is, becauſe no one can approach the Lord, and acknowledge Him in his Heart as the God of Heaven and Earth, but ſuch as live according to his Commandments; in the ſpiritual World, where every one is obliged to ſpeak as he thinks, no one can even name Jeſus, unleſs he has lived in the World as a Chriſtian; and this from his Divine Providence, leſt his Name ſhould be profaned.

263. But

263. But that what hath now been ſaid may appear more clearly, I will add what is adduced in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, towards the End, n. 60, 61, which is as follows, "That God and Man in the "Lord are according to the Doctrine not two, but "one Perſon, and altogether one, even as the Soul "and Body are one, appears clearly from many "Things which the Lord ſaid himſelf, as, that "the Father and himſelf are one; that all Things "of the Father are his, and all Things of his the "Father's; that he is in the Father, and the Fa-"ther in him; that all Things are given into his "Hand; that he has all Power; that he is the "God of Heaven and Earth; that whoſoever be-"lieves in him has eternal Life; and moreover, "that he aſcended into Heaven, both as to his "Divinity and Humanity, and that, with Reſpect "to each, he ſitteth on the right Hand of God, "which means that he is Almighty; beſides many "Paſſages which are copiouſly quoted in the former "Part of this Work, from the Word, concerning "his Divine Humanity, all of which teſtify that "GOD IS ONE AS WELL IN PERSON AS IN ESSENCE; "THAT IN HIM IS A TRINITY, AND THAT THAT "GOD IS THE LORD. The Reaſon why theſe "Things relative to the Lord are now for the firſt "Time made publickly known is, becauſe it is fore-"told in the Apocalypſe, Chap. xxi. and xxii. that "a New Church ſhould be eſtabliſhed by the Lord, "when the former Church ſhould come to an End, "which New Church was to be founded upon this "Acknowledgment of the Lord as a firſt and prin-

cipal

" cipal Truth. This Church is what is meant by " the New Jeruſalem there mentioned, into which " none can enter, but ſuch as acknowledge the " Lord alone as the God of Heaven and Earth, " wherefore this Church is there called THE WIFE " OF THE LAMB : And this I can aver, that the uni- " verſal Heaven doth thus acknowledge the Lord ; " and that whoſoever doth not ſo acknowledge him " is not admitted therein ; for Heaven exiſts as " Heaven ſolely from the Lord. It is this Ac- " knowledgment, grounded in Love and Faith, " which cauſeth all the Inhabitants of Heaven to be " in the Lord, and the Lord in them, according to " what He Himſelf teaches in John, " *In that Day* " *ye ſhall know that I am in my Father, and ye in Me,* " *and I in you,*" xiv. 20. And again, *Abide in Me* " *and I in you : I am the Vine, ye are the Branches,* " *he that abideth in Me and I in him, the ſame bring-* " *eth forth much Fruit ; for without Me ye can do* " *Nothing : If a Man abide not in Me, he is caſt out,*" " Chap. xv. 4, 5, 6. Chap. xvii. 22, 23. The " Reaſon why this Doctrine concerning the Lord " was not before diſcovered from the Word, is, be- " cauſe, had it been before diſcovered and ſeen, ſtill " it would not have been received : For as yet the " final Judgment was not accompliſhed, and previ- " ous to that Judgment, the Power of Hell prevail- " ed over the Power of Heaven, and Man is in the " Midſt between Heaven and Hell ; wherefore had " this Doctrine been underſtood before, the Devil, " that is, Hell, would have taken it out of his Heart, " and he would moreover have profaned it. This " State of the Power of Hell was altogether deſtroy- " ed by the laſt Judgment, which is now accom-

" pliſhed ;

" pliſhed ; ſince which Time, it is in every one's " Power, who deſires it, to be enlightened, and " gifted with genuine Wiſdom."

264. II. *That a Doubt may be inferred againſt the Divine Providence, becauſe heretofore it was not known, that in every Particular of the Word there is a ſpiritual Senſe, and that its Holineſs conſiſts therein:* For it may be ſuggeſted as a Doubt againſt the Divine Providence, Why is this revealed now for the firſt Time, and why by this or that Perſon, and not by any Primate of the Church? But whether he be a Primate or the Servant of a Primate, is according to the Lord's good Pleaſure, for he knoweth both the one and the other. But the Reaſon why that Senſe of the Word was not revealed before, is, I. Becauſe, if it had been revealed before, the Church would have profaned it, and thereby have profaned the Sanctity of the Word itſelf. II. That neither were genuine Truths, in which the ſpiritual Senſe of the Word conſiſts, revealed, till after the laſt Judgment was performed, and a New Church, which is underſtood by the Holy Jeruſalem, was about to be eſtabliſhed by the Lord: But theſe Articles ſhall be examined ſeparately; FIRST: *That the ſpiritual Senſe of the Word was not revealed before, becauſe if it had been revealed before, the Church would have profaned it, and thereby have profaned the Sanctity of the Word itſelf:* The Church, not long after its Eſtabliſhment, was converted into Babylon, and afterwards into Philiſthea; and Babylon doth indeed acknowledge the Word, but yet contemneth it, ſaying that the Holy Ghoſt inſpires them in their ſupreme Deciſions, equally as much as it inſpired the Prophets:

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The Reaſon why they acknowledge the Word, is, for the Sake of the Vicarſhip founded on the Lord's Words to Peter; but yet they contemn it, becauſe it doth not accord [with their Views;] for that Reaſon alſo it is taken from the People, and hid in Monaſteries, where there are but few who read it; wherefore if the ſpiritual Senſe of the Word, in which the Lord, and at the ſame Time all Angelic Wiſdom dwelleth, had been revealed, the Word would have been profaned, not only as is now the Caſe, in its *Ultimates*, which are what is contained in the literal Senſe, but alſo in its *Intimates* or inmoſt Meaning. Philiſtea, by which is meant Faith ſeparate from Charity, would alſo have profaned the ſpiritual Senſe of the Word, becauſe it places Salvation in certain Words which are to be thought and ſpoke, and not in any Good that is to be done, as was ſhewn before; and ſo maketh that a ſaving Principle which is not ſaving, and moreover removeth the Underſtanding from Things which ought to be believed: And what have ſuch Perſons to do with the Light, in which the ſpiritual Senſe of the Word is? Would it not be turned by them into Darkneſs? When the natural Senſe is turned into Darkneſs, what would the ſpiritual Senſe be? Is there any one of thoſe, who have confirmed themſelves in Faith ſeparated from Charity, and in Juſtification by it alone, that deſires to know what the Good of Life is, or what Love to the Lord is, and towards their Neighbour, or what Charity is, what the Goods of Charity, what good Works are, and what it is *to do*, yea what Faith is in its Eſſence, or any genuine Truth that conſtitutes it? They write Volumes,

umes, and confirm Nothing but what they call Faith, and all the Things above recited, they say are contained in that Faith. From which it is evident, that if the spiritual Sense of the Word had been revealed before, the Case would have been according to what the Lord saith in Matthew, "If thine Eye be evil, thy whole Body shall be full of Darkness; if therefore the Light that is in thee be Darkness, how great is that Darkness," vi. 23: By Eye in the spiritual Sense of the Word, is meant the Understanding. SECONDLY: *That neither were the genuine Truths, of which the spiritual Sense of the Word consists, revealed by the Lord, till after the last Judgment was accomplished, and the New Church, which is understood by the Holy Jerusalem, was about to be established by the Lord:* It is foretold by the Lord in the Apocalypse, that after the last Judgment is accomplished, genuine Truths are to be revealed, a New Church established, and the spiritual Sense of the Word disclosed: That the final Judgment is now accomplished, is shewn in a small Work concerning the LAST JUDGMENT, and likewise in THE CONTINUATION of the same; and that that is what is meant by the Heaven and Earth which are to pass away, in the Apocalypse, Chap. xxi. 1. That genuine Truths are then to be revealed, is foretold by these Words in the Apocalypse, "He that sat upon the Throne said, behold, I make all Things new," Verse 5; also Chap. xix. 17, 18. Chap. xxi. 18 to 21. Chap. xxii. 1, 2. That the spiritual Sense of the Word is then to be revealed, is foretold in Chap. xix. 11 to 16; this is denoted by the white Horse, upon which he who sat was called the Word

of

of God, and was the Lord of Lords, and King of Kings, on which Subject see the little Work concerning THE WHITE HORSE. That by the Holy Jerusalem is meant the New Church, which is then to be established by the Lord, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 62 to 65, where it is demonstrated. Hence then it is evident, that the spiritual Sense of the Word was to be revealed for a New Church, which will acknowledge and worship the Lord only, and hold his Word sacred, and love Divine Truths, and reject Faith separated from Charity. But more may be seen relative to this Sense of the Word, in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 5 to 26; as what the spiritual Sense of the Word is, n. 5 to 26. That there is a spiritual Sense in all and every Particular of the Word, n. 9 to 17. That it is by Virtue of the spiritual Sense, that the Word is of Divine Inspiration, and holy in every single Expression, n. 18, 19. That the spiritual Sense of the Word hath been heretofore unknown, and why it was not revealed before, n. 20 to 25. That from henceforth the spiritual Sense of the Word will be opened to none but those, who are principled in genuine Truths from the Lord, n. 26. From these Considerations then it may appear, that it is of the Divine Providence of the Lord, that the spiritual Sense hath been concealed from the World until the present Age, and in the mean Time was preserved in Heaven among the Angels, who out of it derive their Wisdom. This Sense was known, and also cultivated,

among the Ancients, who lived before Moſes; but inaſmuch as their Poſterity converted the Correſpondences, of which ſolely their Word and conſequently their Religion conſiſted, into various Idolatries, and the Egyptians into Magic, by the Divine Providence of the Lord it was ſhut up, firſt among the Children of Iſrael, and afterwards among the Chriſtians, for the Reaſons mentioned above, and is now firſt opened for the Lord's New Church.

265. III. *That a Doubt may be inferred againſt the Divine Providence, becauſe heretofore it was not known, that the very Eſſence of the Chriſtian Religion conſiſts in ſhunning Evils as Sins.* That this is the very Eſſence of the Chriſtian Religion, is ſhewn in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from Beginning to End: And whereas Faith ſeparated from Charity is the only Obſtacle to its being received, that alſo is treated of. It is ſaid that heretofore it was not known that the very Eſſence of the Chriſtian Religion conſiſts in ſhunning Evils as Sins, becauſe almoſt every Body is ignorant of this, and yet every one knoweth it, as may be ſeen above, n. 258; the Reaſon why almoſt every Body is ignorant of it, is, becauſe Solifidianiſm hath eraſed it, for this teacheth, that Faith alone ſaveth, and not any good Work or Good of Charity; moreover that they are no longer under the Yoke of the Law, but at Liberty; they who frequently hear ſuch Doctrines, no longer think of any Evil of Life, nor of any Good of Life; for every Man by Nature is inclined to embrace that Idea, and when it is once embraced, he no longer thinks of the State of his Life: This is the Reaſon why the above is not known.

known. That it is not known, was discovered to me in the spiritual World: I questioned above a thousand who were newly arrived from this World, whether they knew that the Essence of Religion consisted in shunning Evils as Sins; and they said that they did not know it, and that it was a new Thing which had never been heard of before, but that they had heard that they could not do any Good from themselves, and that they were not under the Yoke of the Law: When I asked, if they did not know, that it was a Man's Duty to examine himself, to see his Sins, repent of them, and lead a new Life, and that otherwise Sins are not forgiven, and if Sins are not forgiven there is no Salvation, and that this was read aloud to them as often as they received the holy Supper; they answered, that they did not attend to these Things, but only to this, that by Means of the Lord's Supper their Sins are forgiven, and that Faith, without their Knowledge, operates the rest. Again I asked, why did you teach your Children the Decalogue, was it not that they might know what Evils are Sins, which are to be shunned? Was it that they might only know and believe, and not act accordingly? Wherefore then do you say that this is a new Thing? To this they could make no other Answer, but that they knew it, and yet did not know it, and that they never thought of the seventh Commandment when they committed Adultery, nor of the eighth when they committed Theft or acted fraudently, and so on; much less that such Things are contrary to the Divine Law, consequently Offences against God. When I mentioned several Things from the Doctrines

trines of the Churches, and from the Word, in Confirmation of my Aſſertion, that to ſhun Evils as Sins, and hold them in Averſion, is the very Eſſence of the Chriſtian Religion, and that every one is gifted with Faith in Proportion as he ſhunneth and holdeth them in Averſion, they were ſilent; but they were confirmed in the Truth of it, when they ſaw that all were examined with Reſpect to their Lives, and judged according to their Actions, and no one according to his Faith unconnectedly with his Life, becauſe the Faith of every one is conformable to his Life. The Reaſon why the Chriſtian World for the moſt Part did not know this, exiſts in that Law of the Divine Providence, whereby every one is left to act from Liberty according to Reaſon, which ſee above, n. 71 to 99, and n. 100 to 128; Alſo in the Law whereby it is appointed, that no one is taught immediately from Heaven, but mediately through the Word, Doctrine, and Preachings out of it, concerning which, ſee above, n. 154 to 174: And likewiſe in all the Laws of Permiſſion, which alſo are Laws of the Divine Providence. More may be ſeen above reſpecting theſe, n. 258.

274. IV. *That a Doubt may be inferred againſt the Divine Providence, becauſe it was not known heretofore, that Man liveth after Death; and this was not diſcovered till now.* The Reaſon why this was not known, is, becauſe in thoſe who do not ſhun Evils as Sins, there lieth inwardly concealed a Belief, that Man doth not live after Death, and therefore they think it of no Importance, whether it be ſaid that Man liveth after Death, or that he will riſe again at the Day of Judgment; and if he happens

pens to have any Belief in a Reſurrection, he ſaith to himſelf, I ſhall not fare worſe than others, for if I go to Hell, I ſhall have many to accompany me, and if to Heaven, it will be the ſame. But yet all who have any Religion, have in them an inherent Knowledge, that Men live after Death; the Idea that they live as Souls, and not as Men, takes Place only with thoſe who are infatuated by their own Self-derived Intelligence, and with no others. That every one who hath any Religion in him, hath an inherent Knowledge that Man liveth after Death, may appear from the following Conſiderations. 1. Who thinks otherwiſe when he is dying? 2. What Panegyriſt, in his Lamentation over the Dead, doth not ſend them to Heaven, place them among the Angels, converſing with them, and partaking their Joys? Not to mention the Apotheoſis of ſome. 3. Who among the Vulgar doth not believe, that when he dies, if he had lived well, he ſhould go to a heavenly Paradiſe, be cloathed in a white Garment, and enjoy Life everlaſting? 4. Where is the Preacher who doth not ſay theſe Things, or the like, to thoſe who are on their Death-Bed? And when he ſays them, he believes them himſelf, provided he doth not think of the laſt Judgment. 5. Who is there that doth not believe that his Children are in Heaven, and that he ſhall ſee his Wife, whom he had loved, after Death? Who ever ſuppoſes they are Spectres, much leſs that they are Souls or Minds hovering about in the Univerſe? 6. Who contradicts, when any Thing is ſaid of the Lot and State of thoſe who have paſſed from Time to Eternity? I have told

told many of the State and Lot of ſuch and ſuch Perſons, and I never yet heard any one ſay, that their Lot was not yet decided, but that it would be ſo at the laſt Judgment. 7. Who, when he ſeeth Angels painted or carved, doth not acknowledge that they are ſuch? Who ever imagines at ſuch Times that they are Spirits without a Body, Airs, or Clouds, as ſome of the Learned do? 8. The Papiſts believe their Saints to be Men in Heaven, and others elſewhere; the Mahometans think the ſame of their Dead; ſo do the Africans more eſpecially, and in like Manner many other Nations; what then ought not reformed Chriſtians to do, who know it from the Word? 9. To this Knowledge inherent in every one, it is alſo owing, that ſome aſpire after immortal Fame, for this Knowledge is converted into the Love of ſuch Fame with ſome, and makes them Heroes and valiant in War. 10. Inquiry was made in the ſpiritual World, whether this Knowledge is inherent in all, and it was found, that it is ſo in the ſpiritual Idea of all, which is of the internal Thought, but not ſo in their natural Idea, which is of the external Thought. From theſe Conſiderations it may appear, that no one ought to infer any Doubt againſt the Divine Providence, becauſe he thinks it is now firſt diſcovered that Man liveth after Death. It is only the ſenſual [Mind] of Man, which deſireth to ſee and touch what it is to believe; he whoſe Thoughts are not elevated above this, is involved in Darkneſs with Reſpect to the State of his Life.

That

That Evils are permitted for a certain End, which End is Salvation.

275. IF Man were born in the Love, to which he is created, he would not be in any Evil, yea, neither would he know what Evil is, for he who hath not been, and thereby is not in Evil, cannot know what Evil is; if it ſhould be ſaid to him that this or that is Evil, he would not believe it poſſible; this State is the State of Innocence, in which Adam and his Wife Eve were; their Nakedneſs, of which they were not aſhamed, ſignified ſuch a State. The Knowledge of Evil after the Fall is meant by eating of the Tree of Knowledge of Good and Evil. The Love for which Man is created, is the Love of his Neighbour, that he may wiſh him as well as he wiſheth himſelf, and more ſo, and that he may be in the Delight of that Love, when he doeth Good to him, juſt as a Parent is in doing Good to his Children. This Love is truly human, for in it there is Something ſpiritual, whereby it is diſtinguiſhed from natural Love, which takes Place in Brute Animals: If Man were born into this Love, he would not be born in the Darkneſs of Ignorance, as is now the Caſe with every Man, but to a certain Light of Knowledge [*Scientiæ*] and thence of Intelligence, into which he would alſo enter in a ſhort Time; and indeed he would at firſt creep like a Quadruped, but with an innate Endeavour to raiſe himſelf upon his Feet; for although he would creep, yet he would not look down to the Ground,

but

but upwards to Heaven, and would lift himself, as it would be in his Power to do, upright.

276. But when the Love of Man's Neighbour was converted into the Love of Self, then human Love was converted into animal Love, and Man from being Man, became a Beast, with this Difference, that he could think that which he felt in the Body, and rationally distinguish the one from the other, and could be instructed, and made a civil and moral Man, and at length spiritual; for, as was observed, Man hath a spiritual Principle, whereby he is distinguished from Brute Animals; for by it he can know what civil Evil and Good is, likewise what moral Evil and Good is, and also, if he will, what spiritual Evil and Good is. When neighbourly Love was converted into Self-Love, Man could no longer be born into the Light of Science and Intelligence, but into the Darkness of Ignorance, because he was born totally in the Ultimate of Life, which is called the *corporeal sensual Principle*; but from it could be introduced by Instruction into the Interiors of the natural Mind, Something spiritual always attending. The Reason why he is born in the Ultimate of Life, which is called the corporeal sensual Principle, and consequently in the Darkness of Ignorance, will be seen in what follows. That the Love of our Neighbour and the Love of Self are opposite Loves, any one may see; for neighbourly Love wisheth well to all from itself; but Self-Love wisheth well to itself alone from all; neighbourly Love desireth to serve all, but Self-Love desireth to be served by all; neighbourly Love considers all as his Brothers and Friends, but

Self-Love

Self-Love conſiders all as his Servants, and if they do not ſerve him, as his Enemies; in a Word, he conſiders himſelf alone, and others ſcarcely as Men, whom in his Heart he values leſs than his Horſes and Dogs; and inaſmuch as he thinks them ſo vile, he makes no Account of injuring them, whence proceed Hatred and Revenge, Adultery and Fornication, Thefts and Frauds, Lies and Blaſphemies, Rage, Cruelty, and the like. Theſe are the Evils in which Man is by Birth. That theſe are permitted for a certain End, which End is Salvation, ſhall be demonſtrated in the following Order. I. That every Man is in Evil, and that he is to be withdrawn from Evil that he may be reformed. II. That Evils cannot be removed except they appear. III. That in Proportion as Evils are removed, in the ſame Proportion they are remitted. IV. That thus the Permiſſion of Evil is to the End that there may be Salvation.

277. I. *That every Man is in Evil, and that he is to be withdrawn from Evil that he may be reformed.* That every Man hath hereditary Evil, and that from it Man is in the Concupiſcence of many Evils, is well known in the Church; and thence it is that Man from himſelf cannot do Good, for Evil doth not do Good, except it be ſuch Good as hath Evil lurking within it; the Evil which lurks within it, conſiſts in his doing Good for the Sake of Self, and thus doing what is good only in Appearance. That this Evil is hereditary from Parents, is well known; it is ſaid to be from Adam and Eve, but this is a Miſtake; for every one is born into it from his Parent, and that Parent is born into it from his, and

ſo every one from his own Parent reſpectively, and thus it is ſucceſſively transferred from one to another, whereby it increaſes and augments itſelf abundantly, and is tranſmitted to Poſterity; thence it is that in Man there is no Health, or Nothing ſound, but that he is one entire Maſs of Evil: Who is there that feels, that to love himſelf more than others is Evil, and therefore who knows that there is any Evil in it, when nevertheleſs it is the Head of all Evils? That it is inherited from Fathers, Grandfathers, and Great Grandfathers, is evident from many Circumſtances which are known in the World, as from the Similarity of Faces in Houſes, Families, yea in whole Nations, whereby they are diſtinguiſhable, and Faces are the Types of Minds, and the State of Minds is conformable to their Affections which are of Love; ſometimes alſo the Face of the Grandfather returns in the Grandchild or Great-Grandchild: I can tell from only ſeeing the Face of any Perſon, whether he is a Jew or not; and alſo of ſome others from what Stock they are derived; and I doubt not but there are others who can do the ſame. If the Affections, which are of Love, are thus derived and tranſmitted from Parents, it follows, that it is the ſame with Evils, becauſe theſe appertain to the Affections. But the Cauſe of this Reſemblance ſhall now be explained; the Soul of every one is from his Father, and is only clothed with a Body from his Mother; that the Soul is derived from the Father, follows as a Conſequence not only from what hath been ſaid above, but is alſo evident from other Circumſtances, as that the Child of a Negro or Moor, by a white Woman or European,

pean, is born black, and *vice verſa;* and eſpecially by Reaſon that the Soul is in the Seed, for from it Impregnation is effected, and it is that which is cloathed with a Body from the Mother; for the Seed is the primitive Form of the Love in which the Father is, it is the Form of his ruling Love, with its proximate Derivations, which are the inmoſt Affections of that Love. Theſe in every one are cloathed in the Decencies [*Honeſtis*] of moral Life, and the Goods which are partly of civil and partly of ſpiritual Life; theſe conſtitute the External of Life even with the Wicked: Every Infant is born into this External of Life; hence it is that it is amiable, but as he grows up and advances to mature Age, he paſſeth from that External to Interiors, and at length to the ruling Love of his Father, which if it was evil, and be not tempered and bent by Means of Education, his Love becometh like his Father's. Still however Evil is not extirpated, but only removed, as will be ſhewn in what follows. Hence it is evident, that every Man is in Evil.

277. That Man is to be withdrawn from Evil, in Order that he may be reformed, is evident without Explanation; for he who is in Evil in the World, the ſame is in Evil after he goes out of the World; wherefore if Evil be not removed in the World, it cannot be removed afterwards; where the Tree falls, there it lieth; ſo alſo it is with the Life of Man; as it was at his Death, ſuch it remaineth; every one alſo is judged according to his Actions, not that they are enumerated, but becauſe he returns to them, and does the like again; for Death is a Continuation of Life, with this Difference, that

then

then Man cannot be reformed. All Reformation is effected in a plenary Manner, that is, in Primaries and at the ſame Time in Ultimates, and Ultimates are reformed in this World conformably to Primaries, and cannot be ſo afterwards, becauſe the Ultimates of Life, which Man carrieth with him after Death, are quieſcent, and conſpire, that is, act as one, with his Interiors.

278. II. *That Evils cannot be removed except they appear.* It is not meant that Man is to do Evils that they may appear, but that he is to examine himſelf, not only his Actions but alſo his Thoughts, and what he would do, if he were not afraid of the Laws and Infamy; eſpecially what Evils he conſiders in his Spirit as allowable, and does not look upon as Sins, for theſe he ſtill committeth. To the End that Man may explore himſelf, Underſtanding is given him, and this ſeparate from the Will, in Order that he may know, underſtand, and acknowledge what is Good and is Evil, and may alſo ſee the Nature of his Will, or what he loveth and what he coveteth; that Man may ſee this, his Underſtanding is gifted with ſuperior and inferior Thought, or interior and exterior, that from his ſuperior or interior Thought he may ſee what his Will is doing in his inferior and exterior Thought; this he ſeeth as a Man ſeeth his Face in a Glaſs, and when he ſeeth this, and knoweth what Sin is, he may, if he implores the Help of the Lord, not will it, but ſhun it, and afterwards act againſt it, if not freely, ſtill he may force himſelf to it by Combat, and at length hold it in Averſion and abominate it; and then he firſt perceiveth and alſo feeleth,

eth, that Evil is Evil, and Good is Good, and not before. This then is examining or exploring himself, seeing his Sins, and acknowledging them, confessing them, and afterwards desisting from them. But forasmuch as there are few who know, that the very Essence of the Christian Religion consists in this, because they only who do so have Charity and Faith, and are led of the Lord, and do Good from Him, Something shall be said of those who do not do so, and yet think they have Religion in them; these are such as follow. 1. Who confess themselves guilty of all Sins, and do not search out any one Sin in themselves. 2. Who from a Principle of Religion omit such Inquiry or Search. 3. Who by Reason of worldly Things do not think of Sins, and consequently do not know them. 4. Who favour them, and therefore cannot know them. 5. That in all such as these Sins do not appear, and that therefore they cannot be removed. 6. Lastly, shall be laid open the Cause, hitherto unknown, why Evils cannot be removed, without the Search, Appearance, Acknowledgment, Confession thereof, and Resistance thereto.

278. But these Points shall be viewed separately, because they are Primaries or Fundamentals of the Christian Religion on the Part of Man. FIRST: *Of those who confess themselves guilty of all Sins, and do not search out any Sin in themselves*, saying, I am a Sinner, I was born in Sin, there is no Health in me from Head to Foot, I am Nothing but Evil, good God, have Mercy upon me, forgive me, purify me, save me, cause me to walk in Purity of Life, and in the Way of Uprightness, and the like;

and

and yet he doth not examine himſelf, and conſequently doth not know any Evil, and no one can ſhun that which he doth not know, much leſs fight againſt it; and after his Confeſſion he alſo thinketh himſelf clean and waſhed, when nevertheleſs he is unclean and unwaſhed from Head to Foot; for the Confeſſion of all is the quieting or laying aſleep of all, and at length the blinding of all; it is like Something general without any Particular, which is not any Thing. SECONDLY: *Of thoſe who from the Principles of their Religion omit ſuch Inquiry;* they are ſuch eſpecially as ſeparate Charity from Faith; for they ſay to themſelves, why ſhould I inquire whether it be Evil or Good? Why whether it be Evil, ſince Evil doth not condemn me? And why whether it be Good, ſince Good doth not ſave me? It is Faith alone, thought and pronounced with Confidence and Aſſurance, which juſtifieth and purifieth from all Sin, and when I am once juſtified, I am pure in the Sight of God; I am indeed in Evil, but this, as ſoon as it is produced, God wipeth away, and ſo it doth not appear any more; not to mention other Notions of the ſame Kind. But who doth not ſee, if he opens his Eyes, that ſuch are empty Words, which have no Subſtance in them, becauſe they have no Good in them? Who may not think and ſpeak thus, even with Confidence and Aſſurance, when at the ſame Time he thinketh of Hell and eternal Damnation? Doth ſuch a one deſire to know any Thing elſe, whether it be true or whether it be good? Of Truth he ſaith, what is Truth but that which confirmeth ſuch a Faith? Of Good he ſaith, what is Good

but

but that which is in me from this Faith? But in Order that it may be in me, I will not do it as from myſelf, becauſe that is meritorious, and meritorious Good is not real Good; thus he omitteth all Things until he doth not know what Evil is; what can he then ſearch out or ſee in himſelf? Is not his State in this Caſe ſuch, that the Fire of the Concupiſcences of Evil being incloſed conſumeth his Interiors, and devaſtates them even to the Gate, which he keepeth ſhut leſt the Fire ſhould appear? Nevertheleſs it is opened after Death, and then appeareth in the Sight of every one. THIRDLY: *Of thoſe who by Reaſon of worldly Things do not think of Sins, and conſequently do not know them;* theſe are ſuch as love the World above all Things, and do not admit any Truth which may withdraw them from the Falſes of their Religion, ſaying to themſelves, what have I to do with this? I do not love to think of it; thus they reject Truth as ſoon as they hear it, and if they hear it they ſuffocate it. The Caſe is nearly the ſame with them when they hear Preachings, of which they retain only ſome of the Words, and not any of the Subſtance. Foraſmuch as Truths are treated in this Manner by them, therefore they do not know what Good is, for Truth and Good act as one, and by Good which is not grounded in Truth, no Diſcovery is made of Evil, except that it alſo may be called Good, which is effected by reaſoning from Falſes. Theſe are they who are meant by the Seed which fell among Thorns, of whom the Lord ſaith, "Other Seed fell among Thorns; and the Thorns ſprung up and choked them." Theſe are they too who "hear the Word, and the Care of this

this World and the Deceitfulneſs of Riches choke the Word, and it becometh unfuitful," Matt. xiii. 7, 22. Mark iv. 7, 14. Luke viii. 7, 14. FOURTHLY: *Of thoſe who favour Sins, and therefore cannot know them:* Theſe are they who acknowledge God, and worſhip him according to the uſual Forms, but confirm themſelves in the Idea, that any Evil, which is a Sin, is not a Sin, for they diſguiſe it by Fallacies and Appearances, and ſo hide its Enormity; which when they have done, they favour it, and make it friendly and familiar to them. It is ſaid that they do this, who acknowledge a God, becauſe others do not conſider any Evil as a Sin, for every Sin is an Offence againſt God. But this ſhall be illuſtrated by Examples: He doth not conſider Evil as Sin, who is covetous of Money, and maketh any Species of Fraud allowable, by Reaſons which he fabricates: It is the ſame with him who confirmeth himſelf in the Lawfulneſs of Revenge againſt Enemies, and of committing Depredations upon thoſe who are not Enemies in War. FIFTHLY: *That Sins with ſuch do not appear, and therefore cannot be removed;* all Evil which doth not appear, kindleth itſelf, being like Fire among Wood under the Aſhes; and it is like corrupted Matter in a Wound which is not laid open; for all Evil which is obſtructed increaſeth, and doth not ceaſe until the whole is conſummated; wherefore leſt any Evil ſhould be obſtructed, it is permitted that every one ſhould think either in Favour of God or againſt God, and in Favour of the holy Things of the Church, or againſt them, and ſhould not be puniſhed for the ſame in this World. Concerning

cerning this Evil the Lord ſaith in Iſaiah, "From the Sole of the Foot even unto the Head, there is no Soundneſs in it; but Wounds and Bruiſes and putrifying Sores: They have not been cloſed, neither bound up, nor molliſied with Oil. Waſh ye, make you clean, put away the Evil of your Doings from before mine Eyes; ceaſe to do Evil; learn to do Good; then although your Sins be as Scarlet, they ſhall be as white as Snow, though they be red like Crimſon, they ſhall be as Wool. But if ye refuſe and rebel, ye ſhall be devoured with the Sword," i. 6, 16, 18, 20; to be devoured with the Sword ſignifies to periſh by the Falſe of Evil. SIXTHLY: *The Reaſon, hitherto concealed, why Evils cannot be removed without being explored, appearing, being acknowledged, confeſſed, and reſiſted.* In the preceding Pages it is mentioned, that the univerſal Heaven is arranged into Societies according to the Affections of Good oppoſite to the Concupiſcences of Evil: Every Man, with Reſpect to his Spirit, is in ſome Society, in a celeſtial Society if he is in the Affection of Good, and in an infernal Society if he is in the Concupiſcence of Evil; Man doth not know this while he lives in this World, but yet with Reſpect to his Spirit he is in ſome Society, without which he could not live, and by which he is governed of the Lord: If he is in an infernal Society, he cannot be brought out of it by the Lord, but according to the Laws of his Divine Providence, among which this alſo is one, that Man muſt ſee that he is there, and deſire to depart, and muſt himſelf endeavour to do it from himſelf; this Man can do when he is in the World, but not after

Death, for then he abideth to all Eternity in the Society, into which he introduced himself, when he was in the World: This is the Reason, why Man ought to examine himself, to see and acknowledge his Sins, and to repent of them, and then to persevere to his Life's End. That this is the Case, I could fully and satisfactorily confirm by abundant Experience; but to produce Proofs from Experience doth not belong to this Place.

279. III. *That in Proportion as Evils are removed, in the same Proportion they are remitted.* The Error of this Age is, that Evils are thought to be separated from Man, yea to be cast out, when they are remitted; and that the State of a Man's Life can be changed in a Moment, even to its Opposite, and that thus a Man from being wicked can be made good, consequently brought out of Hell, and instantly translated to Heaven, and this by the immediate Mercy of the Lord: But they who are in this Belief and Opinion, do not in the least know what Evil and Good are, neither do they know any Thing of the State of Man's Life; and they are altogether ignorant, that the Affections, which are of the Will, are mere Changes and Variations of the State of the purely organic Substances of the Mind, and that the Thoughts, which are of the Understanding, are mere Changes and Variations of their Form; and that the Memory is the permanent State of these Changes. From a Knowledge of this, it may clearly be seen, that no Evil can be removed except successively; and that the Remission of Evil is not the Removal thereof. But these Things are here only asserted in a summary Way; unless

unleſs however they are demonſtrated, they may indeed be acknowledged, but not comprehended; and that which is not comprehended, is like a Wheel which is turned about by the Hand; wherefore the above-mentioned Propoſitions ſhall be demonſtrated ſeparately in the ſame Order in which they are adduced. FIRST: *That it is an Error of the preſent Age, that Evils are thought to be ſeparated, yea caſt out, when they are remitted.* That no Evil, into which a Man is born, and which he actually imbibes, is ſeparated from him, but that it is only removed, in ſuch a Manner that it doth not appear, hath been given me to know from Heaven; before that, I was in the Belief which moſt People entertain in this World, that Evils, when they are remitted, are caſt out, and that they are waſhed off and wiped away, like Dirt from the Face by Water: But this is not the Caſe with Evils or Sins; they all remain, and when they are remitted after Repentance, they are removed from the Middle to the Sides, and then that which is in the Middle, inaſmuch as it is directly under the Inſpection, appears as in the Light of Day, and that which is at the Sides, in the Shade, and Sometimes as it were in the Darkneſs of Night: And whereas Evils are not ſeparated, but only removed, that is, put away to the Sides, and Man may be transferred from the Middle to the Circumference, it may alſo come to paſs, that he may return to his Evils, which he thought rejected: For Man is of ſuch a Nature, that he can paſs from one Affection to another, and ſometimes to an oppoſite one, and ſo from one Middle, or Centre, [*ab uno Medio*] to another, the Affection

of

of Man conſtituting the Middle or Centre while he is in it, for he is then in the Delight and in the Light thereof. There are ſome Men, who after Death are taken up by the Lord into Heaven, becauſe they had led a good Life, but ſtill carried with them a Belief, that they were cleanſed and pure from Sins, and therefore not in a State of Guilt; theſe are at firſt cloathed in white Garments according to ſuch Perſuaſion, for white Garments ſignify a State of Purification from Evils; but afterwards they begin to think, as they did in the World, that they are waſhed clean as it were from all Evil, and therefore come to boaſt that they are no longer Sinners like others, which Perſuaſion is difficult to be ſeparated from a certain Exultation of Mind, and ſome Degree of Contempt for others when compared with themſelves; therefore that this imaginary Belief may be removed, they are then remanded from Heaven, and let into their Evils which they had contracted in the World, and at the ſame Time it is ſhewn them, that they are in hereditary Evils, which they knew Nothing of before: And when they have thus been forced to acknowledge, that their Evils are not ſeparated from them, but only removed, and ſo that of themſelves they are impure, yea Nothing but Evil, and that it is by the Lord that they are detained from Evils, and kept in Good, and that this appears to them as from themſelves, they are again taken up by the Lord into Heaven. SECONDLY: *That it is an Error of the preſent Age, that it is thought the State of Man's Life can be changed in a Moment, and that thus Man from being wicked can be made good, conſequently brought out of Hell, and inſtantly tranſlated*

tranſlated into Heaven, and this by the immediate Mercy of the Lord: They are in this Error, who ſeparate Charity from Faith, and place Salvation in Faith alone, for they imagine that the bare thinking and uttering of the Words adopted by that Faith, if it be done with Confidence and Aſſurance, juſtifieth and ſaveth; which Effect is alſo ſuppoſed by ſome to be momentaneous, and if not before, yet at the laſt Hour of a Man's Life; ſuch Perſons cannot but think, that Man's State of Life can be changed in a Moment, and that he can be ſaved by immediate Mercy: But that the Mercy of the Lord is not immediate, and that Man from being wicked cannot be made good in a Moment, and led out of Hell and tranſlated into Heaven, but by continual Operations of the Divine Providence from his Infancy to the End of his Life, will be ſeen in the laſt Paragraph of this Treatiſe: We ſhall here only obſerve, that the Laws of the Divine Providence have all of them for their End the Reformation and thereby the Salvation of Man, conſequently the Inverſion of his State, which by Birth is infernal, to its Oppoſite, which is celeſtial; and this can only be effected progreſſively, as Man recedeth from Evil and the Delight thereof, and entereth into Good and its Delight. THIRDLY: *That they who are of this Opinion, know not at all what is Evil and what is Good:* For they do not know, that Evil is the Delight of the Concupiſcence of acting and thinking contrary to Divine Order, and that Good is the Delight of the Affection of acting and thinking according to Divine Order, and that there are Myriads of Concupiſcences, which enter as Ingredients and compoſe every Evil, and that there are

Myriads

Myriads of Affections, which in like Manner enter every Good as its Ingredients and compose it, and that these Myriads of Concupiscences and Affections exist in such Order and Connexion in the Interiors of Man, that no one of them can be changed, without changing the whole at the same Time. They who do not know this, may think or believe, that Evil, which appears to them as one, can easily be removed, and that Good, which also appears as one, can be introduced in its Place. These, inasmuch as they do not know what Evil is, and what Good, cannot but suppose that there is such a Thing as momentaneous Salvation and immediate Mercy; but that these are not possible, will be seen in the last Paragraph of this Treatise.

FOURTHLY: *That they who believe in momentaneous Salvation and immediate Mercy, do not know that the Affections, which are of the Will, are mere Changes and Variations of the State of the purely organic Substances of the Mind; and that the Thoughts, which are of the Understanding, are mere Changes and Variations of their Form; and that the Memory is the permanent State of those Changes and Variations.* Who doth not assent, when it is affirmed, that Affections and Thoughts do not exist but in Substances and their Forms, which are the Subjects thereof, and forasmuch as they exist in the Brain, which is full of Substances and Forms, they are called Forms purely organic? No one, who thinks rationally, can do otherwise than laugh at the Phantasies of some, in supposing that Affections and Thoughts do not exist in substantiate Subjects; but that they are Vapours modified by Heat and Light, like Figures appearing

pearing in the Air or Ether, when nevertheleſs Thought can no more exiſt ſeparate from its ſubſtantial Form, than Viſion can exiſt without its ſubſtantial Form which is the Eye, Hearing without its ſubſtantial Form which is the Ear, or Taſte without its ſubſtantial Form which is the Tongue; inſpect the Brain, and you will ſee innumerable Subſtances and Fibres, and that every Part of it is organized; what Need is there of any other than this ocular Proof? But it may be aſked, what is Affection, and what is Thought, in their ſubſtantiate Subjects? A ſatisfactory Anſwer may be deduced from all and every Thing in the Body, where there are many Viſcera, each fixed in its particular Situation, and which operate their Functions by Changes and Variations of their State and Form; that they are ſeverally employed in their reſpective Operations, is well known, the Stomach in operating its Functions, and ſo the Inteſtines, the Kidneys, the Liver, Pancreas, and Spleen in theirs, and likewiſe the Heart and Lungs, each in its reſpective Office, and all theſe Motions are operated only intrinſically or within themſelves, and to be moved intrinſically is to operate by Variations of State and Form. Hence it may appear, that the Operations of the purely organic Subſtances of the Mind are of a ſimilar Nature, only with this Difference, that the Operations of the organic Subſtances of the Body are natural, and thoſe of the organic Subſtances of the Mind are ſpiritual, and that both theſe act as one by Correſpondences. There can be no ocular Demonſtration of the Changes and Variations of State and Form in the organic Subſtances of the Mind, which are Affections,

tions, but yet they may be ſeen as it were in a Glaſs, by the Changes and Variations of the State of the Lungs in ſpeaking and ſinging, there being a Correſpondence, inaſmuch as the Sound of the Voice in Speaking and Singing, and alſo the Articulations of Sound, which are the Words in Speech and the Modulations of the Voice in Singing, are effected by the Lungs, and Sound correſponds to Affection, and Speech to Thought; they are alſo produced thereby, and this is done by Changes and Variations of the State and Form of the organic Subſtances of the Lungs, and from the Lungs by the Trachea or Wind-pipe in the Larynx and Glottis, and afterwards in the Tongue, and laſtly in the Mouth and Lips; the firſt Changes and Variations of the State and Form of Sound are produced in the Lungs, the ſecond in the Trachea and Larynx, the third in the Glottis by various Openings of its Orifice, the fourth in the Tongue by its various Applications to the Palate and Teeth, the fifth in the Lips by diſpoſing them in various Forms: Hence it may appear, that the mere Changes and Variations of the State of organic Forms, ſucceſſively continued, produce Sounds and the Articulations thereof, which are Speech and Singing. Now foraſmuch as Sound and Speech are produced from no other Source than from the Affections and Thoughts of the Mind, for from the latter the former exiſt, and never without them, it is evident that the Affections of the Will are Changes and Variations of the State of the purely organic Subſtances of the Mind, and that the Thoughts of the Underſtanding are Changes and Variations of the Form of thoſe Subſtances;

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ſimilar to what hath juſt been inſtanced in the Lungs. Foraſmuch as Affections and Thoughts are mere Changes of the State of the Forms of the Mind, it follows, that the Memory is Nothing elſe but the permanent State thereof; for all Changes and Variations of State in organic Subſtances are of ſuch a Nature, that when once they become habitual, they are permanent; thus the Lungs are habituated to produce various Sounds in the Trachea, and to vary them in the Glottis, to articulate them in the Tongue, and to modify them in the Mouth, and when thoſe Organs are once habituated to them, they are in them, and can be reproduced. That theſe Changes and Variations are infinitely more perfect in the Organs of the Mind, than in the Organs of the Body, is evident from what is ſaid in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, n. 119 to 204, where it is ſhewn, that all Perfections increaſe and aſcend with Degrees, and according to them: On this Subject more may be ſeen below, n. 319.

280. To ſuppoſe that Sins, when they are remitted, are alſo removed, is likewiſe an Error of this Age; they are in this Error, who think that by the Sacrament of the Lord's Supper their Sins are remitted, although they have not removed them from themſelves by Repentance: They alſo are in this Error, who think to be ſaved by Faith alone; and they who think to be ſaved by Diſpenſations from the Pope; all theſe believe in immediate Mercy and momentaneous Salvation. But when this Propoſition is reverſed, then it becomes a Truth, namely, that when Sins are removed, they are alſo remitted; for

Repentance muſt precede Remiſſion, and without Repentance there is no Remiſſion; wherefore the Lord commanded his Diſciples to preach Repentance for the Remiſſion of Sins, Luke xxiv. 27: And John preached the Baptiſm of Repentance for the Remiſſion of Sins, Luke iii. 3. The Lord remitteth the Sins of all Men, he doth not accuſe and impute, but yet he cannot take them away but according to the Laws of his Divine Providence; for ſince he ſaid to Peter (who aſked him how often he ſhould forgive his Brother when he ſinned againſt him, whether till ſeven Times) that he ought to forgive him not only ſeven Times, but ſeventy Times ſeven, Matt. xviii. 21, 22; what then will not the Lord do, who is Mercy itſelf?

281. IV. *That thus the Permiſſion of Evil is for a certain End, which End is Salvation.* It is well known, that Man is in full Liberty to think and will, but not in full Liberty to ſpeak and act whatſoever he thinketh and willeth, for he may think as an Atheiſt, deny a God, and blaſpheme the holy Things of the Word and of the Church, yea, he may will in Word and in Deed utterly to deſtroy them; but this latter is prevented by civil, moral, and eccleſiaſtical Laws, wherefore he inwardly cheriſhes theſe impious and wicked Suggeſtions, by thinking and willing, or wiſhing, and alſo by intending them, but not by doing them. A Man, who is not an Atheiſt, is alſo at full Liberty to think many Things which are of Evil, as Things fraudulent, laſcivious, vindictive, and other Inſanities, which he alſo does at Times. Who can believe, that unleſs Man had full Liberty, he not only could not be

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ſaved, but would even periſh totally? Hear now the Cauſe of this; every Man from his Birth is in Evils of many Kinds; theſe Evils are in his Will, and the Things which are in the Will are loved, for that which a Man willeth from his Interior, the ſame he loveth, and that which he loveth, the ſame he willeth; and the Love of the Will floweth into the Underſtanding, and there cauſeth its Delight to be felt: Hence it cometh into the Thoughts, and alſo into the Intentions; wherefore if it were not permitted Man to think according to the Love of his Will, which is hereditarily inherent in him, that Love would continue ſhut up, and would never come to Sight; and the Love of Evil, which doth not appear, is like an Enemy lying in wait, like corrupted Matter in an Ulcer, like Poiſon in the Blood, and like Rottenneſs in the Breaſt; which, if they are kept incloſed, are the Cauſes of Death. But when a Man is permitted to think the Evils of his Life's Love, even ſo far as to intend them, they are cured by ſpiritual Means, as Diſeaſes are by natural Means. What would be Man's State and Nature, if it were not permitted him to think according to the Delights of his Life's Love, ſhall now be ſhewn: He would no longer be Man, for he would loſe the two Faculties, which are called Liberty and Rationality, in which Humanity itſelf conſiſts; the Delights of the above Evils would occupy the Interiors of his Mind in ſuch a Degree, that they would overcome all Reſtraint, and open the Door, and then he could not help ſpeaking and acting according to the Delights of thoſe Evils, and thus would be inſane, and his Inſanity would not only

only be known to himſelf, but would alſo appear to the World, and at length he would not have the Senſe to cover his Nakedneſs: But to prevent this being the Caſe, he is permitted indeed to think and to will his hereditary Evils, but not to ſpeak and do them; and in the mean Time he learns Things civil, moral, and ſpiritual, which alſo enter into his Thoughts, and remove theſe Inſanities, and thereby he is healed of the Lord, but yet no farther than to know how to keep the Door ſhut, unleſs he alſo acknowledge a God, and implore his Aſſiſtance, that he may be able to reſiſt the above Evils: And ſo far as he then reſiſts, ſo far he doth not admit them into his Intentions, and at length neither into his Thoughts. Since then Man is at Liberty to think as he pleaſes, to the End that his Life's Love may come forth from its lurking Place into the Light of his Underſtanding, and ſince otherwiſe he would not know any Thing of his own Evil, and conſequently would not know how to expel it, it follows, that it would increaſe in him in ſuch a Meaſure, that there would be no Poſſibility of Amendment in him, and ſcarcely in his Children, if he had any; for the Evil of the Parent is tranſmitted to his Offſpring; but the Lord maketh Proviſion that this may not be the Caſe.

282. The Lord could cure the Underſtanding in every Man, and ſo cauſe him to think not Evil, but Good, and this by Means of various Fears, by Miracles, by ſpeaking with the Dead, and by Viſions and Dreams; but to cure the Underſtanding only, is barely to cure Man outwardly; for the Underſtanding with its Thought is the External of Life

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in Man, and the Will with its Affection is the Internal of his Life, wherefore the Cure of the Underſtanding alone would be like a palliative Cure, whereby the interior Malignity is included, and prevented from making its Exit, ſo that it conſumes firſt the neighbouring Parts and afterwards the more remote, till the whole is mortified; it is the Will itſelf which is to be cured, not by Influx of the Underſtanding into it, becauſe that never takes Place, but by Inſtruction and Exhortation from the Underſtanding. If the Underſtanding alone were cured, Man would become like a dead Body embalmed, or covered over with fragrant Aromatics and Roſes, which in a ſhort Time would contract ſuch a Stench from the Corpſe, that no Body could come near it; ſuch would be the Caſe with celeſtial Truths in the Underſtanding, if the evil Love of the Will were obſtructed.

283. The Reaſon why Man is permitted to think Evils, even ſo far as to intend them, is, as was obſerved, that they may be removed by Conſiderations of a civil, moral, and ſpiritual Nature, as is the Caſe when he thinks, that they are contrary to Juſtice and Equity, contrary to Honeſty and Decency, and contrary to Goodneſs and Truth, therefore contrary to the Tranquillity, Pleaſure, and Happineſs of Life; by theſe three Conſiderations the Lord healeth the Love of Man's Will; and indeed at firſt by Fear, and afterwards by Love. Still however Evils are not ſeparated and caſt out from Man, but only removed and put away to the Sides, and when they are there, then they do not appear; for whatſoever is in the Middle, the ſame is directly

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under Inſpection, and is ſeen and perceived: But it is to be attended to, that although Good be in the Middle, yet Man is not for that Reaſon in Good, unleſs the Evils which are at the Sides, tend downwards and outwards; if they look upwards or inwards, they are not removed, for they ſtill endeavour to return to the Middle: They tend and look downwards or outwards, when Man ſhuns his Evils as Sins, and ſtill more ſo, when he hath an Averſion to them, for then he condemns and devotes them to Hell, and cauſeth them to look thitherward.

284. The Underſtanding of Man is a Recipient as well of Good as of Evil, and as well of Truth as of the Falſe, but not the Will of Man; this laſt Principle muſt be either in Evil or in Good, it cannot be in both, for the Will is the Man himſelf, and therein is his Life's Love: But Good and Evil in the Underſtanding are ſeparated, like Internal and External; hence Man may be interiorly in Evil, and exteriorly in Good: Still however, when Man is reformed, Good and Evil are committed, and then there exiſts a Conflict, or Combat, which, if it is grievous, is called Temptation, but if it is not grievous, is like the Fermentation of Wine or Wort; in ſuch Caſe if Good overcomes, Evil with its Falſe is removed to the Sides, comparatively as the Lees fall to the Bottom of a Veſſel, and Good becometh like Wine after Fermentation generous and fine; but if Evil overcomes, then Good with its Truth is removed to the Sides, and it becomes turbid and foul like unfermented Wine. We uſe this Compariſon of Fermentation, becauſe Ferment in the Word ſignifies the Falſe of Evil, as in Hoſea vii. 4. Luke xii. 1; and in other Places.

That

That the Divine Providence is alike operative with the Wicked as with the Good.

285. IN every Man, whether he be good or evil, there are two Faculties, one of which conſtitutes the Underſtanding and the other the Will; the Faculty which conſtitutes the Underſtanding, conſiſts in his being able to underſtand and think, and thence is called Rationality; and the Faculty which conſtitutes the Will, conſiſts in his being able freely to do ſo, viz. to think, and thence alſo to ſpeak and act, provided it be not contrary to Reaſon or Rationality; for to act freely, is to act as often as he willeth, and according as he willeth. Inaſmuch as theſe two Faculties are perpetual, and continual from Primaries to Ultimates in all and every Particular, which a Man thinketh and doeth, and theſe are not in Man from himſelf, but are in him from the Lord, it follows, that the Lord's Preſence with and in theſe Faculties hath Place alſo in each Particular, yea in each moſt minute Particular of the Underſtanding and Thought, as well as of the Will and Affection of Man, and thence in the moſt minute Particulars of his Speech and Actions; remove theſe Faculties from any the ſmalleſt Particular, and you will not be able to think it or ſpeak it as a Man. That Man is Man by Virtue of theſe two Faculties, that he can hereby think and ſpeak, perceive Goods and underſtand Truths, not only

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ſuch as are civil and moral, but alſo ſpiritual, and be reformed and regenerated, in a Word, that he can be joined unto the Lord, and thereby live eternally, was abundantly ſhewn above; and it was alſo ſhewn, that theſe two Faculties are poſſeſſed not only by good Men, but alſo by the Wicked. Now foraſmuch as theſe Faculties in Man are from the Lord, and not appropriated to Man as his own, for the Divine (or that which is Divine) cannot be appropriated to Man as his own, but can be adjoined to him, and thereby appear as his; and foraſmuch as that Divine [Property] in Man exiſts in the moſt minute particulars appertaining to him, it follows, that the Lord governs Things the moſt particular, as well in a wicked as in a good Man; and it is the Government of the Lord which is called the Divine Providence.

286. Now ſince it is a Law of the Divine Providence, that Man ſhould act freely according to Reaſon, that is, from theſe two Faculties, Liberty and Rationality; and it is alſo a Law of the Divine Providence, that that which he doeth, ſhould appear to Man as from himſelf, and conſequently as his own; and it is moreover a Law, that Evils are to be permitted to the End that he may be led out of them, it follows, that Man may abuſe theſe Faculties, and from Liberty according to Reaſon confirm whatſoever he will, for he can make whatſoever he will a Perſuaſion of his Reaſon, whether it be reaſonable in itſelf or not; wherefore ſome ſay, What is Truth? Cannot I make true whatſoever I will? And doth not the World alſo do ſo? Yet he who can do this, doeth it by Reaſonings; aſſume a

Propoſition

Propoſition the moſt falſe, and tell an ingenious Perſon to confirm it, and he will do ſo; as for Example, tell him to prove that Man is a Beaſt; or that the Soul is like a little Spider in its Web, and governs the Body as the Spider does by its Threads; or that Religion is Nothing but a Bond of Conſtraint to keep the Vulgar in Awe; and he will prove any of theſe Propoſitions, inſomuch that it will appear true: And what is eaſier? for he doth not know what an Appearance is, nor what a falſe Principle is, which from a blind Belief is aſſumed as a Truth: Hence it is, that Man cannot ſee this Truth, that the Divine Providence operates in the moſt minute Particulars of the Underſtanding and Will, or, what amounts to the ſame Thing, in the moſt minute Particulars of the Thoughts and Affections of every Man, as well the Wicked as the Good: He confounds himſelf principally by ſuppoſing, that in this Caſe Evils alſo would be from the Lord; nevertheleſs that not the leaſt Evil is from the Lord, but that it is from Man, by Means of his confirming in himſelf the Appearance that he thinks, wills, ſpeaks, and acts from himſelf, will be ſeen in what now follows; which, that it may be clearly underſtood, ſhall be demonſtrated in this Order. 1. That the Divine Providence, not only with the Good, but alſo with the Wicked, is univerſally in Things the moſt particular; and that ſtill it is not in their Evils. 2. That the Wicked continually lead themſelves into Evils, but that the Lord continually withdraweth them from Evils. 3. That the Wicked cannot be entirely led out of Evil, and led into Good, ſo long as they think ſelf-derived

Intelligence is all, and the Divine Providence Nothing. 4. That the Lord governs Hell by Oppofites, and that the Wicked who are in the World are governed by Him in Hell as to their Interiors, but not as to Exteriors.

287. I. *That the Divine Providence, not only with the Good, but alſo with the Wicked, is univerſal in Things the moſt particular, and that ſtill it is not in their Evils.* It was ſhewn above, that the Divine Providence is (or operates) in all the leaſt Particulars of the Thoughts and Affections of Men, by which it is meant, that Man can think and will Nothing from himſelf, but that all that he thinketh and willeth, and thence ſpeaketh and doeth, is by Influx; if it is Good, by Influx from Heaven, and if Evil, by Influx from Hell; or, what amounts to the ſame, that Good is by Influx from the Lord, and Evil from the Proprium of Man. But I know that this is difficult to be comprehended, becauſe a Diſtinction is made between that which enters by Influx from Heaven, or from the Lord, and that which enters by Influx from Hell, or from the Proprium of Man; and yet it is ſaid that the Divine Providence is in all the leaſt Particulars of the Thoughts and Affections of Man, inſomuch that Man can think and will Nothing from himſelf; but becauſe it is ſaid, that he can alſo think and will from Hell, and from his Proprium, this appears like a Contradiction, nevertheleſs it is not; that it is not a Contradiction, will be ſeen, after ſome Things are premiſed, which will illuſtrate this Matter.

288. All the Angels of Heaven confeſs, that no one can think from himſelf, but only from the Lord,

Lord, but all the Spirits of Hell affirm that no one can think from any other than himſelf; though ſometimes it hath been ſhewn the latter, that not one of them thinks from himſelf, nor can do it, but that Thought is produced by Influx; in vain however was this ſhewn them, for they would not receive it. But Experience ſhall teach, firſt, that the whole of Thought and Affection, even in the infernal Spirits, flows from Heaven, but that influent Good is there turned into Evil, and influent Truth into Falſehood, and ſo every Thing into its Oppoſite; this was proved by the following Experiment; there was let down out of Heaven a certain Truth from the Word, and the ſame was received by thoſe who were in the ſuperior Hells, and ſent down from them to the inferior Hells, and ſo on to the loweſt, and in its Paſſage, it was ſucceſſively turned into Falſehood, and at length into ſuch Falſehood as was directly oppoſite to this Truth; and they, among whom it was ſo changed, thought what is falſe as from themſelves, and knew no otherwiſe, when nevertheleſs what they thought was this Truth deſcending from Heaven ſo falſified and perverted in its Way to the loweſt Hell. I have heard that this was done three or four Times: The Caſe is the ſame with Good, which in its Deſcent from Heaven is progreſſively turned into Evil oppoſite to that Good. Thence it was evident, that Truth and Good proceeding from the Lord, when it is received by thoſe who are in the Falſe and in Evil, is changed, and paſſeth into another Form, inſomuch that its firſt Form doth not appear. And ſo it is with every wicked Man, for ſuch a one as to his Spirit is in Hell.

289. That

289. That neither doth any one in Hell think from himſelf, but from others about him, nor thoſe others from themſelves, but from others ſtill, and that Thoughts and Affections make an orderly Progreſſion from one Society to another, without any one's knowing otherwiſe than that they are from himſelf, hath often been ſhewn me. Some, who ſuppoſed they thought and willed from themſelves, were ſent into a Society, all Communication being cut off with their Neighbours, to whom alſo their Thoughts uſed to extend themſelves, and were detained therein; and then they were told to think otherwiſe than the Spirits of that Society thought, and to force themſelves to think contrary to it, but they confeſſed that they found it impoſſible. This was done with many, and likewiſe with Leibnitz, who was alſo convinced, that no one thinks from himſelf, but from others, and that neither do thoſe others think from themſelves, but all by Influx from Heaven, and Heaven by Influx from the Lord. Some, when they meditated on this Matter, ſaid that it was aſtoniſhing, and that ſcarce any one would be led to believe it, becauſe it is quite contrary to Appearance, but that yet they could not deny it, becauſe it was fully proved; nevertheleſs, in their State of Admiration, they ſaid, that at this Rate they are not in Fault, when they think Evil; alſo, that thus it ſeems as if Evil were from the Lord; and moreover, that they did not comprehend, how the Lord alone could cauſe all to think ſo differently. But theſe three Points ſhall be explained in what follows.

290. To

290. To the Experience already adduced, this alſo ſhall be added: When it was given me by the Lord to ſpeak with Spirits and Angels, this Arcanum was immediately revealed to me; for it was told me out of Heaven, that I believed as others do, that I thought and willed from myſelf, when nevertheleſs it is not from myſelf, but if good, that it is from the Lord, and if evil, that it is from Hell: That this was the Caſe, was alſo demonſtrated to me in a lively Manner by various Thoughts and Affections induced, and it was given me ſucceſſively to perceive and feel it; wherefore afterwards, as ſoon as any Evil ſtole into my Will, or any falſe Principle into my Thoughts, I inquired whence it came, and it was diſcovered to me, and moreover it was given to ſpeak with them, to rebuke them, and to drive them away that they might retire, and ſo withdraw their evil and falſe Principle, and keep it to themſelves, and no longer infuſe any ſuch Thing into my Thoughts: This hath been done a thouſand Times; and in this State I have remained now for many Years, and ſtill continue in it; and yet I ſeem to myſelf to think and will from myſelf like others, without any Difference; for it is of the Lord's Divine Providence that it ſhould ſo appear to every one, as was ſhewn above in its proper Article. Novitiate Spirits wonder at this my State, for it ſeems to them as if I did not think and will any Thing from myſelf, and therefore that I am like Something empty; but I opened this Arcanum to them; and moreover that I alſo think more interiorly, and perceive what flows into my exterior Thought, whether it be from Heaven or from Hell, and that I reject the latter and receive the former,

former, and that ſtill I ſeem to myſelf, juſt as they do, to think and will from myſelf.

291. That all Good is from Heaven, and all Evil from Hell, is not unknown in the World; it is known to every one in the Church; who, that is admitted to the Prieſthood, doth not teach that all Good is from God, and that Man cannot take any Thing from himſelf, which is not given him from Heaven; alſo that the Devil infuſeth Evils into Men's Thoughts, and ſeduceth them, and exciteth them to do Evils? Wherefore a Prieſt, who thinks he preacheth from holy Zeal, prayeth that the Holy Ghoſt would teach him, lead and influence his Thoughts and Words, and ſome ſay they perceive ſenſibly that they are acted upon, and when their Preachings are commended, anſwer piouſly, that they did not ſpeak from themſelves, but from God. Wherefore alſo, when they ſee any one ſpeak and act well, they ſay he was led of God to do it; and on the other Hand, when they ſee any one ſpeak and act wickedly, they ſay he was led to it by the Devil: That this is the Language of the Church, is well known; but who believes in the Truth of it?

292. That all that a Man thinks and wills, and conſequently ſays and does, flows from the only Fountain of Life, and that ſtill the only Fountain of Life, which is the Lord, is not the Cauſe of Man's thinking Evil and Falſe, may be illuſtrated by the following Circumſtance in the natural World: From its Sun there proceedeth Heat and Light, and theſe two flow into all the Subjects and Objects which we ſee, not only into good Subjects and

and beautiful Objects, but alſo into evil Subjects and unbeautiful Objects, and produce in them various Effects: For they flow not only into Trees which bear good Fruit, but alſo into Trees which bear bad Fruit, yea even into the Fruits themſelves, and cauſe them to vegetate; in like Manner they flow into good Seed, and alſo into Tares; likewiſe into uſeful or wholeſome Shrubs, and alſo into hurtful or poiſonous Shrubs; and yet it is the ſame Heat and the ſame Light, in which there is not any Cauſe of Evil, for that exiſts in the recipient Subjects and Objects. The Action of Heat in hatching Eggs, in which there is an Owl, a Screech-Owl, or an Aſp, is the ſame as in hatching Eggs which contain a Dove, a beautiful Bird, or a Swan; ſet both Kinds of Eggs under a Hen, and they will be hatched by her Heat, which in itſelf is harmleſs; what then hath the Heat in common with theſe evil and noxious Things? The Action of Heat, when it flows into marſhy Grounds, ſtercoraceous, putrid, and cadaverous Subſtances, is the ſame as when it flows into vinous, fragrant, vegetating, and living Subſtances; who but muſt ſee, that the Cauſe doth not exiſt in the Heat, but in the recipient Subject? Moreover, the ſame Light produces in one Object beautiful, and in another diſagreeable Colours; yea, it brighteneth itſelf in white Objects and ſhineth, and becomes opaque in Objects verging towards black, and darkeneth itſelf. It is the ſame in the ſpiritual World, there alſo there is Heat and Light from the Sun thereof, which is the Lord; this Heat and Light flow from Him into their Subjects and Objects; the Subjects and Objects

jects there are Angels and Spirits, specifically the Things appertaining to their voluntary and intellectual Faculties; the Heat there is the proceeding Divine Love, and the Light there is the proceeding Divine Wisdom; the Cause why they are received differently by one and by another, doth not exist in the Heat and Light; for the Lord saith, "That he maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust," Matt. v. 45; by Sun, in the supreme spiritual Sense, is meant the Divine Love, and by Rain the Divine Wisdom.

293. To this I will add a Sentiment of the Angels [*Angelica Sententia*] concerning Will and Intelligence in Man; their Sentiment is this, that there doth not exist in any Man one Grain of Will or Prudence that is proper to himself; for they say, if there existed one Grain in any Man, neither Heaven nor Hell could hold together, and the whole human Race would perish; the Reason, they say, is, because Myriads of Myriads of Men, as many as have been born since the Creation of the World, constitute Heaven and Hell, which are so subordinate one to another, that on each Part they make one, Heaven one beautiful Man, and Hell one Man-Monster; and if any single Person had a single Grain of Will and Intelligence of his own, this One could not possibly exist, but would be distracted, and with it that Divine Form would perish; which can no otherwise consist and be permanent, than when the Lord is All in All, and they altogether Nothing. They say, another Reason is, because the Divine Principle consists essentially in thinking

thinking and willing from itſelf, and the human Principle conſiſts eſſentially in thinking and willing from God; and what is eſſentially Divine cannot be appropriated to any Man, for in that Caſe Man would be a God. Keep this in Remembrance, and if you deſire, it will be confirmed to you by the Angels, when you enter into the ſpiritual World after Death.

294. It was obſerved above, n. 289, that when ſome were convinced that no one thinks from himſelf, but from others, and that all thoſe others think, not from themſelves, but by Influx through Heaven from the Lord, they ſaid in Admiration, that as this is the Caſe, they are not blameable when they do Evil; alſo, that as this is the Caſe, it ſeems that Evil is from the Lord; and likewiſe that they did not comprehend, that the Lord alone could cauſe all to think ſo diverſely. Now inaſmuch as theſe three Suggeſtions cannot but flow into the Thoughts of thoſe who only think of Effects from Effects, and not of Effects from Cauſes, it is neceſſary that they ſhould be aſſumed, and explained from their Cauſes. FIRST: *That as this is the Caſe, it would not be their Fault, if they did Evil:* For if all that a Man thinks flows from others, it ſeems as if the Fault were in thoſe from whom it flows; nevertheleſs the Fault is in him who receives, for he receives it as his own, nor doth he know any otherwiſe, neither doth he wiſh to know any otherwiſe; for every one deſires to be his own, and to be guided by himſelf, and eſpecially to think and will for himſelf; for this is Liberty itſelf, which appears as proper to Man, or as the Proprium in which every Man is; where-

fore if he knew, that whatſoever he thinketh and willeth, flows from another, he would ſeem to himſelf to be in Captivity and in Chains, and no longer Maſter of himſelf, and ſo all the Delight of his Life would periſh, and at length his Humanity itſelf. That this is the Caſe, I have frequently ſeen proved; it was given certain Spirits to perceive and feel that they were led by others, and then their Anger was kindled to ſuch a Degree, that they became as it were beſide themſelves, and ſaid, that they would rather be kept in Chains in Hell, than not to be allowed to think as they will, and will as they think: Not to be allowed to do this, they called being chained with Reſpect to their very Lives, which was harder and more intolerable than being chained with Reſpect to their Bodies; not to be allowed to ſpeak and act as they thought and willed, this they did not call being chained, becauſe the Delight of civil and moral Life, which conſiſts in ſpeaking and acting, reſtrains, and at the ſame Time as it were alleviates the Reſtraint. Now foraſmuch as Man doth not deſire to know, that he is led to think by others, but is deſirous to think from himſelf, and alſo believes that he does it, it follows that the Fault is in himſelf, neither can he free himſelf from it, ſo long as he continues to think what he does think; but if he does not love it, he diſſolves his Connexion with thoſe from whom his Thought flows; this is the Caſe when he knows that it is Evil, and therefore deſires to ſhun it, and deſiſt from it; then alſo he is taken away of the Lord from the Society, which is in that Evil, and tranſlated to a Society in which that Evil does not exiſt; but if he knows the Evil,

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and doth not ſhun it, then the Fault is imputed to him, and he becomes guilty of that Evil. Therefore whatſoever a Man thinks he does from himſelf, the ſame is ſaid to be done from the Man, and not from the Lord. SECONDLY: *That as this is the Caſe, it ſeems that Evil is from the Lord:* This may be thought to be a Concluſion deducible from what was ſhewn above, n. 288, which is, that influent Good from the Lord is turned into Evil, and Truth into what is Falſe, in Hell: But who cannot ſee, that Evil and the falſe Principle are not from Goodneſs and Truth, conſequently not from the Lord, but from the recipient Subject and Object, which is in Evil, and in the falſe Principle, and perverts and inverts Goodneſs and Truth, as was alſo fully ſhewn above, n. 292? Whence the Evil and falſe Principle in Man proceeds, is in many Places ſhewn in the preceding Pages. An Experiment was alſo made in the ſpiritual World with thoſe who thought that the Lord could remove Evils from the Wicked, and introduce Good in Place thereof, and ſo transfer all Hell into Heaven, and ſave all; but that this is impoſſible, will be ſeen at the End of this Treatiſe, where momentaneous Salvation and immediate Mercy are treated of. THIRDLY: *That they did not comprehend, how the Lord alone could cauſe all to think ſo diverſely:* The Divine Love of the Lord is infinite, and his Divine Wiſdom is infinite, and infinite Things of Love and infinite Things of Wiſdom proceed from the Lord, and flow into all in Heaven, and thence into all in Hell, and from both into all the World; wherefore there cannot be wanting to any one Something to think and to will,

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for infinte Things are infinitely all. Thoſe infinite Things, which proceed from the Lord, not only flow univerſally, but alſo moſt particularly, for the Divine [Agency] is univerſal, by taking Place in Things the moſt particular, and it is Divine Particulars which compoſe what is called Univerſal, as was ſhewn above; and the moſt minute Divine Particular is alſo infinite. Hence it may appear, that the Lord alone cauſeth every one to think and will according to his Quality, and according to the Laws of his Providence. That all the Things which are in the Lord, and proceed from the Lord, are infinite, was ſhewn above, n. 46 to 69; and alſo in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 17 to 22.

295. II. *That the Wicked continually lead themſelves into Evils, but that the Lord continually leadeth them out of Evils.* How the Divine Providence operates with the Good, may be more eaſily comprehended, than how it operates with the Evil; and foraſmuch as the latter Operation is now treated of, it ſhall be ſet forth in the following Series. 1. That there are Things innumerable in every Evil. 2. That the wicked Man from himſelf plungeth himſelf continually more and more deeply into his Evils. 3. That the Divine Providence with the Wicked is a continual Permiſſion of Evil, to the End that there may be a continual Abduction therefrom, or that they may be continually drawn out of it. 4. That Abduction or Deliverance from Evil is effected of the Lord by a thouſand moſt ſecret Means.

296. In Order then that the Nature of the Divine Providence in its Operation with the Wicked

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may be distinctly perceived, and so comprehended, the above Propositions shall be explained in the Order in which they are adduced: FIRST: *That there are Things innumerable in every Evil:* Every Evil appears to Man as one simple Thing, this is the Case with Hatred and Revenge, also with Theft and Fraud, Adultery and Whoredom, Pride and High-mindedness, and with every other Evil; and it is not known that in every Evil there are Things innumerable, exceeding in Number the Fibres and Vessels in a Man's Body; for a wicked Man is a Hell in its least Form, and Hell consists of Myriads of Myriads, and every one there is in a human Form although it be a monstrous one, and all the Fibres and all the Vessels in it are inverted; the Spirit itself is Evil, appearing to itself as one; but innumerable as the Things are that are in it, so innumerable are the Concupiscences of its Evil; for every Man is his own Evil or his own Good from the Crown of his Head to the Sole of his Foot: Since then a wicked Man is such, it is evident that he is one Evil, composed of various innumerable ones, which are distinctly Evils, and are called Concupiscences of Evil. Hence it follows, that all these in their Order are to be repaired and converted of the Lord, to the End that Man may be reformed, and that this cannot be effected but by the Divine Providence, successively from the earliest Period of Man's Life to its Termination. Every Concupiscence of Evil appears in Hell, when it is represented, like some noxious Animal; as for Example, either like a Dragon, or a Basilisk, or a Viper, or an Owl, or a Screech-Owl, and so forth; in the same Manner do

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the Concupiſcences of Evil appear about a wicked Man, when he is viewed by the Angels; all theſe Forms of Concupiſcences are to be changed ſeverally; the Man himſelf, who with Reſpect to his Spirit appears as a Monſter or a Devil, is to be converted that he may become like a beautiful Angel, and each Concupiſcence of Evil is to be converted or changed, that it may appear like a Lamb or a Sheep, or like a Pigeon, and a Turtle Dove, as the good Affections of the Angels appear in Heaven, when they are repreſented; and the Converſion of a Dragon into a Lamb, of a Baſiliſk into a Sheep, and of an Owl into a Dove, cannot be effected except progreſſively, by rooting out Evil from its Seed, and ſowing good Seed in the Place of it. But this muſt be done comparatively like the ingrafting of Trees, the Roots of which with ſome of the Trunk remain; nevertheleſs the ingrafted Branch converts the Juices extracted from the old Root into Juices producing good Fruit: The Branch which is to be inoculated cannot be taken from any other but from the Lord, who is the Tree of Life; which is alſo according to the Word of the Lord, John xv. 1 to 7. SECONDLY: *That the wicked Man from himſelf continually plungeth himſelf more deeply into his Evils:* It is ſaid, from himſelf, becauſe all Evil is from Man, for he converteth the Good which is from the Lord into Evil, as was ſaid above. The true Reaſon why the wicked Man plungeth himſelf more deeply into Evil, is, becauſe he introduceth himſelf more and more interiorly, and alſo more and more deeply, into infernal Societies, as he willeth and doeth Evil; thence alſo

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the Delight of Evil increaſeth, and ſo occupies his Thoughts, that at laſt he feels nothing more pleaſant; and he who hath introduced himſelf more interiorly and profoundly into infernal Societies, becometh like one bound in Chains; but ſo long as he liveth in the World, he doth not feel his Chains, for they are like ſoft Wool, or fine ſilken Threads, which he loves becauſe they are pleaſureable; but after Death thoſe Chains from ſoft become hard, and inſtead of being pleaſureable, they are galling. That the Delight of Evil is capable of Increaſe, is well known from Thefts, Robberies, Revenges, Depredations, Tyrannies, Deſire of Lucre, and other Evils; who doth not feel Elevations of the Delight of theſe Evils, in Proportion to his Succeſs and unreſtrained Practice thereof? It is well known, that the Thief feels ſuch Delight in Thefts, that he cannot deſiſt from them, and, what is wonderful, that he loves one ſtolen Piece of Money better than ten that are given him: It would be the ſame with Adulteries, if it were not provided, that the Power of committing that Evil decreaſes according to the Abuſe of it; but yet with many there remaineth a Delight in thinking and ſpeaking of it, and if Nothing more, a Luſt of touching. But it is not known what is the Reaſon of this Increaſe of Delight, and that it is a Conſequence of the Perſon's introducing himſelf into infernal Societies more and more interiorly, and more and more deeply, as he commits Evils in Will, and at the ſame Time in Thought; if they are only in Thought, and not in Will, he is not yet with Evil in an infernal Society, but he then enters when they

they are alſo in the Will; if in this Caſe he thinks alſo that ſuch Evil is contrary to the Precepts of the Decalogue, and conſiders theſe Precepts as Divine, he then commits it intentionally, and thereby plunges himſelf into Hell more deeply, whence he cannot be drawn out but by actual Repentance. It is to be obſerved, that every Man, with Reſpect to his Spirit, is in the ſpiritual World in ſome Society there, the wicked Man in ſome infernal Society, and the good Man in ſome celeſtial Society; he alſo appears there ſometimes when he is in deep [*alta*] Meditation. Moreover, as Sound together with Speech diffuſes itſelf in the Air in the natural World, ſo doth Affection together with Thought diffuſe itſelf among Societies in the ſpiritual World; there is alſo a Correſpondence between them, for Affection correſponds to Sound, and Thought to Speech. THIRDLY: *That the Divine Providence with the Wicked is a continual Permiſſion of Evil, to the End that they may be continually drawn out of it.* The Reaſon why the Divine Providence with wicked Men is continual Permiſſion, is, becauſe Nothing but Evil can proceed out of their Life; for Man, whether he be in Good, or in Evil, cannot be in both at once, neither alternately, except he be lukewarm; and Evil of Life is not introduced into the Will, and through it into the Thought, by the Lord, but it is introduced by Man, and this is called Permiſſion. Now foraſmuch as all that a wicked Man willeth and thinketh is of Permiſſion, it may be aſked, how then is the Divine Providence therein, which is ſaid to be in the moſt minute Particulars with every Man, as well the Wicked as

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the Good? I anſwer, In this Reſpect, that it continually permitteth for a certain End, and that it permitteth ſuch Things as are conducive to that End, and no others, and that it continually examines, ſeparates, and purifies the Evils which iſſue forth by Permiſſion, and ſuch as are not conſiſtent with the End propoſed, it removes and exonerates by unknown Ways: Theſe Things are done principally in the interior Will of Man, and from it in his interior Thought: The Divine Providence is alſo continual in this, that it provideth that thoſe Things which are to be removed and exonerated, ſhould not be again received by the Will, becauſe all Things which are received by the Will are appropriated to Man; but the Things which are received in the Thought and not in the Will, are ſeparated and ſet aſide. This is the Lord's continual Providence with the Wicked, which, as was obſerved, is a continual Permiſſion of Evil, to the End that they may be perpetually drawn out of it. Of theſe Operations of Providence, Man ſcarcely knoweth any Thing, becauſe he doth not perceive them; the primary Reaſon why he doth not perceive them, is, becauſe Evils are of the Concupiſcences of his Life's Love, and thoſe Evils are not perceived as Evils, but as Delights, to which no one attends; for who attends to the Delights of his Love? Man's Thought ſwims in them, like a Boat when it is carried along by a gliding Stream; and it is perceived as a fragrant Atmoſphere, which is drawn in with full Inſpiration: He can only perceive Something thereof in his external Thought, but yet neither doth he attend to them there, un-

less he knoweth well that they are Evils. But of this, more in what now follows. FOURTHLY: *That Abduction or Deliverance from Evil is effected of the Lord by a thousand most secret Means.* Of these some few only have been discovered to me, and these only of a general Nature, which are, that the Delights of Concupiscences, of which a Man knoweth Nothing, are emitted in Companies and in Fascicles (Bundles) into his interior Thoughts, which are those of his Spirit, and from thence into his exterior Thoughts, in which they make their Appearance under some Sense of Pleasure, Satisfaction, or Cupidity, and are there intermixed with his natural and sensual Delights; it is here that the Means of Separation and Purification are, and also the Ways of Abduction and Exoneration: These Means are principally the Delights of Meditation, Thought, and Reflection for the Sake of certain Ends, which are of Use, and Ends which are of Use are as many in Number as the Particulars and Singulars of any one's Business and Function; and also as many in Number, as there are Delights of Reflection, to the End that he may appear as a civil and moral, and also as a spiritual Man, besides the undelightful Things which interpose; these Delights, forasmuch as they are of his Love in the external Man, are the Means of Separation, Purification, Excretion, and Abduction of the Delights of the Concupiscences of Evil of the internal Man. Take for Example an unjust Judge, who has Interest and Connexions of Friendship in View, as the Ends or Uses of his Function; interiorly he is continually in those Ends, but exteriorly his View is to

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act like a skilful Lawyer and a just Man; he is continually in the Delight of meditating, thinking, reflecting, and intending, how to bend what is right, to turn, adapt, and accommodate it, so that it may seem conformable to the Laws, and consistent with Justice; neither doth he know that his internal Delight consists of Cunning, Fraud, Deceit, clandestine Thefts, and many other Things, and that this Delight, compounded of so many Delights of Concupiscences of Evil, rules in the whole and in every Particular of his external Thought, in which exist the Delights of the Appearance that he is just and sincere; the internal Delights are let down into these external Delights, and mixed like Food in the Stomach, and there they are separated, purified, and drawn off; but this is the Case only with the more grievous Delights of the Concupiscences of Evil; for in a wicked Man there takes Place no other Separation, Purification, and Removal, but that of more grievous Evils from the less grievous, whereas in a good Man there takes Place a Separation, Purification, and Removal, not only of more grievous Evils, but also of the less grievous, and this is effected by the Delights of the Affections of Goodness and Truth, and of Justice and Sincerity, into which he enters in Proportion as he considers Evils as Sins, and therefore shuns and holds them in Aversion, and still more if he fights against them. These are the Means, by which the Lord purifies all who are saved; he also purifies the same by external Means which have respect to Fame and Honour, and sometimes to interest; but nevertheless into these are inserted by the Lord Delights

lights of the Affections of Goodneſs and Truth, by which they are ſo directed and adapted as to become Delights of neighbourly Love. If any one were to ſee the Delights of the Concupiſcences of Evil together, in any Form, or were to perceive them diſtinctly with any Senſe, he would ſee and perceive them in ſuch Number, that they could not be defined; for the Whole of Hell is Nothing but the Form of all the Concupiſcences of Evil, and no Concupiſcence of Evil there, is altogether ſimilar or the ſame with any other, neither can there exiſt one exactly like another, or the ſame with it, to all Eternity; and of theſe innumerable Concupiſcences Man ſcarcely knoweth any Thing, much leſs how they are connected; and yet it is permitted of the Lord, by his Divine Providence continually, that they ſhould come forth, to the End that they may be drawn off, which is done in all Order and Series; for a wicked Man is Hell in its leaſt Form, as a good Man is Heaven in its leaſt Form. That Abduction or Deliverance from Evils is effected of the Lord by a thouſand moſt ſecret Means, cannot better be ſeen, and thereby concluded, than from the ſecret Operations of the Soul in the Body; thoſe with which Man is acquainted are the following; with Reſpect to the Food he is to eat, he ſees it or looks at it, ſmells it, hath an Appetite for it, taſtes it, chews it with his Teeth, turns it about with his Tongue, ſwallows it thus down into the Stomach, and ſo into the Belly; but the ſecret Operations of the Soul with which Man is unacquainted, becauſe he doth not perceive them, are the following; the Stomach turns about the Food

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it has received, by Means of its ſolvent Liquor opens and ſeparates its Parts, that is, digeſts it, and preſents ſuch as is properly prepared to the Mouths of the Veſſels which open into the Inteſtines, which drink it up; it alſo diſtributes and ſends ſome Parts into the Blood, ſome into the lymphatic Veſſels, ſome into the lacteal Veſſels of the Meſentery, and conveys ſome down the Inteſtines; afterwards the Chyle, which is drawn through the Veſſels of the Meſentary into its Receptacle, is conveyed through the thoracic Duct into the Vena Cava, and ſo into the Heart, and from the Heart into the Lungs, and from thence through the left Ventricle of the Heart into the Aorta, and from the Aorta by its different Ramifications into the Viſcera of the whole Body, and alſo into the Kidneys, in each of which there is a Separation and Purification of the Blood, and a Removal of heterogeneous Parts; not to mention how the Heart diſtributes its Blood to the Brain after it has been purified in the Lungs, which is done by the Arteries which are called Carotids, and how the Brain returns the Blood vivified into the above-mentioned Vena Cava, into which the thoracic Duct empties the Chyle, and ſo again to the Heart. Theſe, beſides innumerable others, are the ſecret Operations of the Soul in the Body; Man perceives Nothing of theſe, and he who is not ſkilled in Anatomy knows Nothing of them; and yet ſimilar Things are done in the Interiors of the Mind of Man, for Nothing can be done in the Body, except from the Mind, inaſmuch as the Mind of Man is his Spirit, and his Spirit is equally a Man, with this only Difference, that the Things which are

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done in the Body, are done naturally, and the Things which are done in the Mind, are done ſpiritually, there is a perfect Similitude. Hence it is evident, that the Divine Providence operates a thouſand hidden Ways in every Man, and that its End is continually to purify him, becauſe its End is to ſave him, and that Nothing more is incumbent upon Man, but to remove Evils in the external Man; the reſt the Lord provideth, if he be implored.

297. III. *That the Wicked cannot be entirely led out of Evils by the Lord, and led into Goods, ſo long as they think ſelf-derived Intelligence is All, and the Divine Providence Nothing.* It appears as if Man could lead himſelf out of Evils, if he would but think that this or that is contrary to the Good of the Community, contrary to Utility, and contrary to the Laws of his Country and the Law of Nations; this a wicked Man can do as well as a good Man, provided he be ſuch by Birth, or from the Exerciſe of his Faculties, as to be able to think within himſelf analytically and rationally in a diſtinct Manner; but ſtill he is not able to draw himſelf out of Evil; the Reaſon is, becauſe the Faculty of underſtanding and perceiving Things even abſtractly is given of the Lord to every one, as well the Wicked as the Good, as hath been ſhewn in many Places above; but ſtill Man by Means of this Faculty cannot draw himſelf out of Evil; for Evil is of the Will, and the Underſtanding doth not flow into the Will except with Light only, and illuminates and teaches, and if the Heat of the Will, that is, the Life's Love of Man, is fervid from the Concupiſcence of Evil, it is then frigid or cold as to the Affection of Good, where-

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fore it doth not receive Light, but either rejects or extinguishes it, or by some invented false Principle converts it into Evil; the Case is herein as with the Light of Winter, which is equally as clear as the Light of Summer, and which flowing into cold Trees produces a similar Effect with spiritual Light when the Will is cold: But these Things will be seen more fully in the following Order. 1. That self-derived Intelligence, when the Will is in Evil, seeth Nothing but what is false, and that it neither will nor can see any Thing else. 2. That if self-derived Intelligence then seeth Truth, it turns itself away, or falsifies it. 3. That the Divine Providence continually causeth Man to see Truth, and also giveth him the Affection of perceiving it, and moreover of receiving it. 4. That thereby Man is drawn out of Evil, not of himself, but of the Lord.

298. But these Propositions shall be explained in their proper Order to the rational Man, whether he be wicked or good, therefore whether he be in the Light of Winter, or in the Light of Summer, for Colours appear alike in both. FIRST: *That self-derived Intelligence, when the Will is in Evil, seeth Nothing but what is false, and that it neither will nor can see any Thing else:* This hath often been experimentally shewn in the spiritual World: Every Man, when he becomes a Spirit, which he does after Death, (for he then puts off his material Body, and puts on a spiritual Body,) is alternately let into the two States of his Life, the external and the internal; when he is in the external State, he speaks and also acts rationally and wisely, just like a rational

tional and wise Man in the World, and moreover can teach others many Things which relate to moral and civil Life; and if he had been a Preacher, he can also teach Things relating to spiritual Life; but when he is let out of this into his internal State, and the External is laid asleep, and the Internal is awakened, then, if he is wicked, the Scene is changed; instead of rational, he becomes sensual, and instead of wise, insane; for he thinks then from the Evil of his Will and its Delight, therefore from self-derived Intelligence, and seeth Nothing but what is False, and doeth Nothing but Evil, thinking that Malice is Wisdom, and that Cunning is Prudence, and from self-derived Intelligence he fancies himself a God, and imbibes with all his Soul the most wicked Arts: Such Insanity I have often seen; and have also seen Spirits let into these alternate States two or three Times in an Hour, and then it was given them to see their Insanities, and also to acknowledge them, but yet they would not remain in their rational and moral State, but turned themselves of their own Accord to their internal, sensual, and insane State, for this they loved more than the other, because therein consisted the Delight of their Life's Love. From this Experience alone it may appear, what the Nature of self-derived Intelligence is, when it thinks and acts from the Evil of its Will. The Case is different with the Good, when they are let into an internal State from an external, they become still more wise and moral than before. SECONDLY: *That if self-derived Intelligence then sees Truth, it either turns itself away, or falsifies it.* Man hath a voluntary Proprium and an intellectual Proprium,

prium, his voluntary Proprium is Evil, and his intellectual Proprium is the Falſe Principle derived from that Evil; the latter is meant by the Will of Man, and the former by the Will of the Fleſh, John i. 13. The voluntary Proprium in its Eſſence is Self-Love, and the intellectual Proprium is Pride proceeding from that Love; theſe two are like two connubial Partners, and their Marriage is called the Marriage of Evil and the Falſe; every evil Spirit is let into this Marriage, before he is admitted into Hell, and when he is ſo, he doth not know what Good is, for he calleth his own Evil Good, inaſmuch as he feeleth it as his Delight; and moreover then he turneth himſelf away from Truth, neither will he ſee it, becauſe the falſe Principle agreeing with his Evil is ſeen by him, as beautiful Objects are by the Eye, and is heard by him as harmonious Sounds are by the Ear. THIRDLY: *That the Divine Providence continually cauſeth Man to ſee Truth, and alſo giveth him the Affection of perceiving and receiving it.* The Reaſon of this is, becauſe the Divine Providence acts from within, and flows thence into the Exteriors, or it acts from the ſpiritual Man upon the Things which are in the natural Man, and by the Light of Heaven illuminates his Underſtanding, and by the Heat of Heaven vivifies his Will; the Light of Heaven in its Eſſence is Divine Wiſdom, and the Heat of Heaven in its Eſſence is Divine Love, and from Divine Wiſdom Nothing elſe can flow but Truth, and from Divine Love Nothing elſe can flow but Good, and from this the Lord giveth in the Underſtanding the Affection of ſeeing Truth, and alſo of perceiving and receiving it: Thus Man is

made a Man, not only as to his external Face, but alſo as to his internal. Who doth not wiſh to ſeem a rational and ſpiritual Man; and who doth not know that he wiſheth to ſeem ſo, in Order that he may be thought by others to be a true Man? If therefore he is only rational and ſpiritual in his external Form, and not at the ſame Time in his internal, can he be ſaid to be otherwiſe than like a Player upon the Stage, or like an Ape whoſe Face nearly reſembles the human? May he not know from thence that he alone is a Man, who interiorly is ſuch, as he deſireth to be thought by others; he who acknowledges one, acknowledges the other. Self-derived Intelligence can only induce the human Form in Externals, but the Divine Providence induces that Form in Internals, and through Internals in Externals, and when this is induced, Man does not barely appear to be Man, but is Man. FOURTHLY: *That Man is thereby drawn out of Evils, not of himſelf, but of the Lord.* The Reaſon why, when the Divine Providence gives to ſee Truth, and at the ſame Time the Affection thereof, Man can be drawn out of Evil, is, becauſe Truth ſhews and dictates, and when the Will does it, it joins itſelf therewith, and in itſelf converts Truth into Good, for Truth in this Caſe becomes the Truth of Man's Love, and that which is of the Love, the ſame is Good: All Reformation is effected by Truth, and not without it, for without Truth the Will is continually in its Evil, and if it conſults the Underſtanding, it is not inſtructed, but Evil is confirmed by Falſes. As to what relates to Intelligence, it appears as well in a good Man as in a wicked Man

to

to be his own, and moreover a good Man is obliged, as well as a wicked Man, to act from Intelligence seemingly proper to himself; yet he who believes in the Divine Providence, is withdrawn from Evil, but he who doth not believe, is not withdrawn; and he believes in it, who acknowledgeth Evil to be Sin, and desireth to be delivered from it; and he doth not believe it, who doth not acknowledge and desire this: The Difference between these two Kinds of Intelligence is like the Difference between that which is thought to exist in itself, and that which is thought not to exist in itself, but still as in itself; and it is also like the Difference between an External without a correspondent Internal, and an External with a correspondent Internal; consequently like the Difference between the Words and Gestures of Mimics and Players, who personate Kings, Princes, and Generals, and the Kings, Princes, and Generals themselves; the latter are interiorly as well as exteriorly such, the former only exteriorly, which Exterior when it is put off, they are called Comedians, Actors, and Players.

299. IV. *That the Lord governs Hell by Opposites, and that the Wicked, who are in the World, he governs in Hell as to Interiors, but not as to Exteriors.* He who doth not know the Nature of Heaven and of Hell, cannot at all know the Nature of Man's Mind, the Mind of Man being his Spirit which lives after Death; the Reason is, because the Mind or Spirit of Man, in all the Particulars of its Form, is similar to that of Heaven or Hell; there is no Difference, except that one is great, and the other is small, or that one is an Image, and the other its Type;

Type; wherefore Man, as to his Mind or Spirit, is either a Heaven or a Hell in its leaſt Form, he is a Heaven who is led of the Lord, and he is a Hell who is led of his own Proprium. Now foraſmuch as it hath been given me to know the Nature both of Heaven and Hell, and it is of Importance to know what the Nature of Man is with Reſpect to his Mind or Spirit, I will briefly give a Deſcription of both.

300. All who are in Heaven, are Nothing but Affections of Good and thence Thoughts of Truth; and all who are in Hell, are Nothing but Concupiſcences of Evil and thence Imaginations of what is Falſe; and theſe are ſo arranged on both Sides, that the Concupiſcences of Evil and the Imaginations of what is Falſe in Hell, are directly oppoſite to the Affections of Good and the Thoughts of Truth in Heaven, wherefore Hell is under Heaven, and diametrically oppoſite to it, as much ſo as two Men who lie oppoſite to each other, or ſtand oppoſite as Antipodes, conſequently inverted, with the Soles of their Feet placed againſt each other, and ſtanding each upon the Heels of the other; ſometimes alſo Hell appears in ſuch a Situation, or thus turned, with Reſpect to Heaven: The Reaſon is, becauſe they who are in Hell make the Concupiſcences of Evil their Head, and the Affections of Good their Feet, but they who are in Heaven, make the Affections of Good their Head, and the Concupiſcences of Evil the Soles of their Feet; hence their mutual Oppoſition. It is ſaid that in Heaven there are Affections of Good and thence Thoughts of Truth, and that in Hell there are Concupiſcences of Evil

and

and thence Imaginations of the Falſe, and it is meant that there are Spirits and Angels who are ſuch, for every one is his own Affection or his own Concupiſcence, the Angel of Heaven is his own Affection, and the Spirit of Hell is his own Concupiſcence.

301. The Reaſon why the Angels of Heaven are Affections of Good and thence Thoughts of Truth, is, becauſe they are Recipients of Divine Love and Divine Wiſdom from the Lord, and all Affections of Good are from Divine Love, and all Thoughts of Truth are from Divine Wiſdom: But the Reaſon why the Spirits of Hell are Concupiſcences of Evil and thence Imaginations of the Falſe, is, becauſe they are in the Love of Self and in ſelf-derived Intelligence, and all Concupiſcences of Evil are from the Love of Self, and Imaginations of the Falſe are from ſelf-derived Intelligence.

302. The Ordination or Arrangement of Affections in Heaven, and of Concupiſcences in Hell, is wonderful, and known only to the Lord; they are on both Sides diſtinguiſhed into Genera and Species, and ſo conjoined or connected as to act as one; and foraſmuch as they are diſtinguiſhed into Genera and Species, they are diſtinguiſhed into greater or leſſer Societies; and foraſmuch as they are conjoined that they may act as one, they are conjoined like all the Things that are in a Man; hence Heaven in its Form is like a beautiful Man, whoſe Soul is the Divine Love and the Divine Wiſdom, therefore the Lord; and Hell in its Form is like a Monſter, whoſe Soul is Self-Love and ſelf-derived Intelligence, therefore the Devil; for there is not any

particular

particular Devil, who is ſole Lord there, but Self-Love is ſo called.

303. But that the Nature of Heaven and Hell may be ſtill better underſtood, inſtead of the Affections of Good take the Delights of Good, and inſtead of the Concupiſcences of Evil take the Delights of Evil, for there doth not exiſt any Affection or Concupiſcence without its Delights, inaſmuch as Delights conſtitute the Life of every one; theſe Delights are diſtinguiſhed and connected, as was ſaid above of the Affections of Good and the Concupiſcences of Evil: The Delight of his Affection fills and encompaſſes every Angel of Heaven; and moreover their common Delight fills and encompaſſes every Society of Heaven; and the Delight of all together, or that which is moſt general, fills and encompaſſes the univerſal Heaven: In like Manner, the Delight of his Concupiſcence fills and encompaſſes every Spirit of Hell; and its common Delight every Society of Hell; and the Delight of all, or that which is general, the Whole of Hell. Inaſmuch as the Affections of Heaven, and the Concupiſcences of Hell, are, as was obſerved above, diametrically oppoſite to each other, it is evident that the Delight of Heaven is ſo undelightful or diſagreeable in Hell, that they cannot ſupport it, and on the other Hand, that the Delight of Hell is ſo undelightful or diſagreeable in Heaven, that neither can they ſupport it; hence proceeds their mutual Antipathy, Averſion, and Separation.

304. Theſe Delights, inaſmuch as they conſtitute the Life of each Individual in particular, and of the Community in general, are not felt by thoſe who

are

are in them, but their Oppoſites are felt when they approach, eſpecially when they are turned into Smells, for every Delight correſponds to ſome Smell, and in the ſpiritual World may be turned into it; and then the Delight of Heaven in general is felt like the Smell of a Garden, with ſome Variety according to the Fragrancies ariſing therein from Flowers and Fruits; and the Delight of Hell in general is felt like ſtagnant Water, into which have been caſt divers Kinds of Filth, with ſome Variety according to the Stench of Things putrid and offenſive therein. In what Manner the Delight of each particular Affection of Good in Heaven, and of each particular Concupiſcence of Evil in Hell, is felt, hath been given to know, but it would be prolix to explain it here.

305. I have heard many New-Comers from the World complain, that they did not know that their Lot would be according to the Affections of their Love; ſaying, that in the World they did not think of them, much leſs of the Delights thereof, becauſe they loved that which was delightful to them; and that they only thought, that the Lot of every one would be according to his Thought grounded in Intelligence, eſpecially according to Thoughts grounded in Piety, and likewiſe in Faith: But it was given them for Anſwer, that they might have known, if they would, that a Life of Evil is diſagreeable to Heaven and diſpleaſing to God, and that it is pleaſing to Hell and delightful to the Devil; and on the other Hand, that Good of Life is grateful to Heaven and pleaſing to God, and unpleaſant to Hell and diſagreeable to the Devil, and therefore

that

that Evil in itſelf is offenſive, and Good is fragrant; And ſince they might have known this if they would, why did not they ſhun Evils as infernal and diabolical, and why did they favour Evils merely becauſe they were delightful? And ſince they now know that the Delights of Evil have an offenſive Smell, they might alſo know that ſuch in whom they abound cannot enter into Heaven. After this Anſwer, they betook themſelves to thoſe who were in ſimilar Delights, for there, and no where elſe, could they breathe.

306. From the Idea which has now been given of Heaven and Hell, it may appear what the Nature of the Mind of Man is, (for, as hath been ſaid, the Mind or Spirit of Man is a Heaven or a Hell in its leaſt Form,) namely, that his Interiors are mere Affections and Thoughts derived therefrom, divided into Genera and Species, like greater and leſſer Societies, and ſo connected as to act as one; and that the Lord rules thoſe Affections and Thoughts, in like Manner as he rules Heaven or Hell. That Man is either a Heaven or a Hell in its leaſt Form, may be ſeen in the Work concerning HEAVEN AND HELL, publiſhed in London, Anno 1758, n. 51 to 87.

307. Now to the Point in Queſtion, that the Lord governs Hell by Oppoſites, and that the Wicked, who are in the World, are governed by Him in Hell, as to Interiors, but not as to Exteriors. As to what relates, FIRST, *To the Lord's governing Hell by Oppoſites;* it is ſhewn above, n. 288, 289, that the Angels of Heaven are not in Love and Wiſdom, or in the Affection of Good and thence in the Thought

Thought of Truth from themſelves, but from the Lord; and that Good and Truth flow from Heaven into Hell, and that therefore Good is turned into Evil, and Truth into what is Falſe, by Reaſon that the Interiors of their Minds are turned in a contrary Direction: Now ſince all Things in Hell are oppoſite to all Things in Heaven, it follows, that the Lord governs Hell by Oppoſites. SECONDLY: *That the Wicked, who are in the World, are governed in Hell by the Lord;* the Reaſon is, becauſe Man with Reſpect to his Spirit is in the ſpiritual World, and there in ſome Society, in an infernal Society if he is wicked, and in a celeſtial Society if good; for the Mind of Man, which in itſelf is ſpiritual, cannot be any where but among Spirits, into whoſe Society it comes alſo after Death; that this is the Caſe, hath alſo been ſaid and ſhewn above. But Man is not there like one of the Spirits who is inſcribed into the Society, for Man is continually in a State of Reformation, wherefore according to his Life and the Changes thereof, he is tranſlated by the Lord from one Society of Hell to another, if he is wicked; but if he ſuffers himſelf to be reformed, he is led out of Hell and introduced into Heaven, and there alſo he is tranſlated from one Society to another, and this until the Time of his Death, after which he is no longer carried from one Society to another, becauſe he is then no longer in any State of Reformation, but remains in that in which he is according to his Life; wherefore when a Man dies, he is inſcribed in his own Place. THIRDLY: *That the Lord thus governs the Wicked in the World as to their Interiors, but differently as to their Exteriors:* The Lord gov-

erns the Interiors of the Mind of Man, in the Manner juſt deſcribed, but its Exteriors he governs in the World of Spirits, which is in the Midſt between Heaven and Hell; the Reaſon is, becauſe Man for the moſt Part is different in Externals from what he is in Internals; for in Externals he can ſimulate an Angel of Light, and yet in Internals be a Spirit of Darkneſs, wherefore his External is governed one Way, and his Internal another; his External is governed in the World of Spirits, but his Internal in Heaven or in Hell, ſo long as he is in the World; wherefore alſo, when he dies, he comes firſt into the World of Spirits, and there into his External, which External is there put off, and this being put off, he is transferred to his Place in which he is inſcribed. What the World of Spirits is, may be ſeen in the Work concerning HEAVEN AND HELL, publiſhed in London, Anno 1758, n. 421 to 535.

That the Divine Providence neither appropriates Evil nor Good to any one, but that ſelf-derived Prudence appropriates both.

308. IT is believed almoſt by every one, that Man thinketh and willeth from himſelf, and thence ſpeaketh and acteth from himſelf; who can think otherwiſe when he thinks from himſelf, ſince

ſince the Appearance that it is ſo, is ſo ſtrong, that it differs Nothing from the Reality, viz. thinking, willing, ſpeaking, and acting from one's Self, which yet is not poſſible? In THE ANGELIC WISDOM CONCERNING THE DIVINE WISDOM, it is alſo demonſtrated, that there is one only Life, and that Men are Recipients of Life; alſo that the Will of Man is the Receptacle of Love, and the Underſtanding of Man is the Receptacle of Wiſdom, which two conſtitute that one only Life. It is alſo demonſtrated, that it is ordered by Creation, and thence by the Divine Providence continually, that that Life ſhould appear in Man, in ſuch a Similitude as if it were his own, conſequently proper to himſelf, but that this is an Appearance, to the End that Man may be capable of being a Receptacle. Moreover it is demonſtrated above, n. 288 to 294, that no Man thinks from himſelf, but from others, and that neither do thoſe others think from themſelves, but all from the Lord, therefore that the Wicked do ſo as well as the Good; likewiſe that this is known in the Chriſtian World, eſpecially among thoſe who not only ſay, but alſo believe that all Goodneſs and Truth are from the Lord, alſo all Wiſdom, and of Courſe all Faith and Charity; and moreover that every Thing Evil and Falſe is from the Devil or from Hell. From all theſe Premiſes no other Concluſion can be deduced, than that whatever a Man thinketh and willeth comes by Influx, and foraſmuch as all Speech flows from Thought, as an Effect from its Cauſe, and all Action in like Manner from the Will, therefore that whatever Man ſpeaketh and acteth, cometh likewiſe by Influx, although

derivatively

derivatively or mediately: That whatever a Man ſees, hears, ſmells, taſtes, and feels, comes by Influx, cannot be denied; why not then what he thinks and wills? Can there be any Difference, than that ſuch Things as are in the natural World flow into or impreſs the Organs of the external Senſes or of the Body, and that ſuch Things as are in the ſpiritual World flow into or impreſs the organic Subſtances of the internal Senſes or of the Mind? therefore, that as the Organs of the external Senſes, or of the Body, are Receptacles of natural Objects, ſo the organic Subſtances of the internal Senſes, or of the Mind, are Receptacles of ſpiritual Objects. Since this is the State of Man, what then is his Proprium? For his Proprium does not conſiſt in his being ſuch or ſuch a Receptacle, becauſe this Proprium is nothing elſe but his Quality with Reſpect to Reception, and is not the Proprium of Life; for by Proprium no one means any Thing elſe but what lives from itſelf, and thereby thinks and wills from itſelf; but that ſuch a Proprium doth not exiſt in Man, yea, that neither can it exiſt in any one, follows as a Conſequence from what hath been ſaid above.

309. But I will relate what I have heard from ſome in the ſpiritual World; they were of thoſe who believed ſelf-derived Prudence to be every Thing, and the Divine Providence Nothing: I ſaid that Man hath not any Proprium, (or any Thing which can ſtrictly be ſaid to be proper to himſelf) unleſs you chooſe to make his Proprium conſiſt in his being ſuch and ſuch a Subject, or ſuch and ſuch an Organ, or ſuch and ſuch a Form, but this is not

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the Proprium which is meant, for it is only his Quality; but that no Man hath any Proprium, in the Senſe in which Proprium is commonly underſtood: They who aſcribed all Things to ſelf-derived Prudence, who may be called *Proprietarics*, being the very Image of what eſſentially conſtitutes that Character, grew ſo enraged, that a Flame appeared iſſuing from their Noſtrils, ſaying, You utter Paradoxes and Inſanities; would not Man in this Caſe be an empty Nothing? He would either be a Being merely ideal and fantaſtical, or he would be an Image or a Statue. To this I could only anſwer, that it was a Paradox and Madneſs to believe, that Man is Life from himſelf, and that Wiſdom and Prudence do not flow from God, but that they are in Man, conſequently alſo the Good which is of Charity, and the True which is of Faith; for any one to attribute theſe to himſelf, is called Inſanity by every wiſe Man, and therefore is alſo a Paradox; and moreover Perſons ſo doing, are like thoſe who dwell in the Houſe and Eſtate of another, and when they are in Poſſeſſion thereof, perſuade themſelves that they are their own; or like Agents and Stewards, who think all their Maſter's Property their own; and like the Servants, to whom the Lord gave the Talents to trade with, in Caſe they had rendered no Account of them, but kept them as their own, and ſo acted as Thieves; of ſuch it may very juſtly be ſaid, that they are inſane, yea that they are empty Nothings, alſo that they are Idealiſts, becauſe they have no Good, which is the very Eſſence of Life, in themſelves from the Lord, conſequently neither have they any Truth; where-

fore

fore the same are also called the Dead, and likewise Nothing, and Emptiness, Isaiah xl. 17, 23; and in other Places, Makers of Images, Idols, and Statues. But of this more below, in the following Order. 1. What self-derived Prudence is, and what that Prudence which is not self-derived. 2. That Man from self-derived Prudence persuades himself and confirms himself in the Idea, that every Good and Truth is from himself, and in himself, and in like Manner every evil and false Principle. 3. That every Thing, of which a Man is persuaded, and in which he confirms himself, remains as his Proprium, or as proper to him. 4. That if Man would believe what is the Truth, that every Thing good and true is from the Lord, and every Thing evil and false from Hell, he would neither appropriate to himself Good and make it meritorious, [that is, impute the Merit of it to himself,] nor would he appropriate to himself Evil, and make himself guilty of it, and accountable for it.

310. I. *What self-derived Prudence is, and what that Prudence which is not self-derived.* They are in self-derived Prudence, who confirm Appearances in themselves, and make them Truths, especially this Appearance, that self-derived Prudence is All, and the Divine Providence Nothing, but some general Kind of Thing, which nevertheless cannot exist without Particulars of which it must consist, as was shewn above: They are also in Fallacies, for every Appearance confirmed as a Truth becomes a Fallacy; and in Proportion as they confirm themselves from Fallacies, in the same Proportion they become Naturalists, and in the same Proportion they believe

Nothing

Nothing but what they can at the ſame Time perceive with ſome of the bodily Senſes, eſpecially the Sight, becauſe this principally acts as one with Thought; ſuch Perſons at laſt become ſenſual; and if they confirm themſelves in Favour of Nature againſt God, they cloſe the Interiors of their Mind, and interpoſe a Veil, as it were, and afterwards think what is under the Veil, and not any Thing that is above it: Theſe Senſualiſts were called by the Ancients, Serpents of the Tree of Knowledge: Of theſe it is ſaid in the ſpiritual World, that as they confirm themſelves, they cloſe the Interiors of their Minds, at length even unto the Noſe, for the Noſe ſignifies Perception of Truth, and in this Inſtance as cloſed it ſignifies no Perception at all. Their Character ſhall now be deſcribed; they are more cunning and crafty than others, and are alſo ingenious Reaſoners, and Cunning and Craftineſs they call Intelligence and Wiſdom, neither do they know any other: Thoſe who are not of this Deſcription, they conſider as ſimple and ſtupid, eſpecially the Worſhippers of God, and Confeſſors of the Divine Providence: With Reſpect to the interior Principles of their Minds, of which they themſelves know very little, they are like thoſe who are Machiaveliſts, who make no Account of Murders, Adulteries, Thefts, and falſe Teſtimony, conſidered in themſelves, and if they reaſon againſt them, it is only from Motives of Prudence, that they may not appear to be what they really are. Of the Life of Man in this World, they only think that it is like the Life of a Beaſt; and of the Life of Man after Death, that it is like a vital Vapour, which riſing

from

from the Corpſe or Grave, relapſes again, and ſo dies: From this Madneſs came the Idea that Spirits and Angels are Air, and among thoſe who are enjoined to believe in Life everlaſting, that the Souls of Men are the ſame, and therefore that they neither ſee, hear, nor ſpeak, conſequently that they are blind, deaf, and dumb, and that they only think in their Particle of Air; for they ſay, how can the Soul be any Thing elſe? Did not the external Senſes die with the Body, and how can they receive them again before the Soul is reunited to the Body? And becauſe they could have no other than a ſenſual and not a ſpiritual Idea of the State of the Soul after Death, they eſtabliſhed this, otherwiſe the Belief of an everlaſting Life would have periſhed. More eſpecially they confirm in themſelves Self-Love, calling it the Fire of Life, and an Incitement to various Uſes in Society; and foraſmuch as they are of this Deſcription, they are the Idols of themſelves, and their Thoughts, being Fallacies from Fallacies, are Images of what is Falſe: And foraſmuch as they favour the Delights of Concupiſcences, they are Satans and Devils; they are called Satans, who confirm in themſelves the Concupiſcences of Evil, and they are called Devils who live according to them. It hath alſo been given to know the Nature of the moſt cunning Sort of ſenſual Men; they have a deep Hell behind, and wiſh to be inviſible, wherefore they appear hovering about there like Spectres, which are their Phantaſies, and they are called Genii: Some of them were ſent once from that Hell, that I might know the Nature of them; they immediately applied themſelves to the back

Part

Part of my Neck under the Occiput, and thence entered into my Affections, not chooſing to enter into my Thoughts, which they dexterouſly avoided, and they varied my Affections one after another, with a Deſign of bending them inſenſibly into their Oppoſites, which are Concupiſcences of Evil, and foraſmuch as they did not in the leaſt meddle with my Thoughts, they would have inflected and inverted my Affections, without my Knowledge, if the Lord had not prevented. They become ſuch, who in the World do not believe there is any ſuch Thing as a Divine Providence, and ſearch for Nothing in others but their Cupidities and Deſires, and ſo lead them till they acquire a perfect Aſcendency over them; and foraſmuch as they do this ſo clandeſtinely and cunningly, that the others do not know it, and as after Death they are like themſelves, therefore immediately after their Arrival in the ſpiritual World, they are caſt into that Hell; when ſeen in the Light of Heaven, they appear without any Noſe, and what is wonderful, although they are ſo cunning, yet they are more ſenſual than others. Foraſmuch as the Ancients called the ſenſual Man a Serpent, and ſuch a Man is a more cunning and crafty Reaſoner than others, therefore it is ſaid, "*That the Serpent was more ſubtil than any Beaſt of the Field*," Gen. iii. 1: And the Lord ſaith, "*Be ye wiſe as Serpents, and harmleſs as Doves*," Matth. x. 16; and moreover the Dragon, who is alſo called the old Serpent, the Devil, and Satan, is deſcribed as "*having ſeven Heads, and ten Horns, and ſeven Crowns upon his Heads*," Apoc. xii. 3, 9: By ſeven Heads is ſignified Craftineſs, by ten Horns is ſignified

fied the Power of perſuading by Fallacies, and by ſeven Crowns are ſignified the holy Things of the Word and of the Church profaned.

311. From this Deſcription of ſelf-derived Prudence, and of thoſe who are in it, may be ſeen what is the Nature of that Prudence which is not ſelf-derived, and what Kind of Perſons they are who are in it, namely, that Prudence which is not ſelf-derived is ſuch Prudence as is in thoſe, who do not confirm in themſelves the Idea, that Intelligence and Wiſdom are from Man, ſaying, how can a Man have Wiſdom from himſelf, and how can a Man do Good from himſelf; and when they ſay this, they ſee that it is ſo, for they think interiorly, and alſo believe that others think in the ſame Manner, eſpecially the Learned, becauſe they do not know that any one can think only exteriorly. They are not in Fallacies by Means of any Confirmations of Appearances, wherefore they know and perceive that Murders, Adulteries, Thefts, and falſe Teſtimony, are Sins, and for that Reaſon, they ſhun them; alſo that Malice is not Wiſdom, and that Craftineſs is not Intelligence; when they hear ingenious Reaſonings founded in Fallacies, they wonder and ſmile within themſelves; the Reaſon is, becauſe in them there is no Veil between the Interiors and Exteriors, or between the ſpiritual and natural Things of the Mind, as there is in the Senſual; wherefore they receive Influx from Heaven, whereby they ſee ſuch Things interiorly. They ſpeak with more Simplicity and Sincerity than others, and place Wiſdom in living well, and not in ſpeaking well; they are comparatively like

Lambs

Lambs and Sheep, when they who are in ſelf-derived Prudence, are like Wolves and Foxes; and they are like thoſe who dwell in a Houſe, and through its Windows ſee the Heavens, whereas they who are in ſelf-derived Prudence, are like thoſe who dwell in a Cellar, and through their Windows ſee Nothing but what is under Ground; and they are like thoſe who ſtand upon a Mountain, and ſee ſuch as are in ſelf-derived Prudence wandering below in Vallies and in Woods. Hence it may appear that Prudence, which is not ſelf-derived, is Prudence from the Lord, ſimilar as to its Appearance in Externals to ſelf-derived Prudence, but totally different in Internals; in Internals Prudence which is not ſelf-derived appears in the ſpiritual World like a Man or Being truly human, but ſelf-derived Prudence like an Image appearing to have Life from this Circumſtance only, that they who are in it, have ſtill Rationality and Liberty, or a Faculty of underſtanding and willing, and thence of ſpeaking and acting; and that by Means of theſe Faculties they alſo can ſimulate human Beings, or feign themſelves Men: The Reaſon why they are ſuch Images, is, becauſe Evils and Falſes are not alive, but only Goods and Truths, and foraſmuch as they know this by Means of their Rationality, (for if they did not know it, they would not pretend to ſuch Things) therefore they poſſeſs human Vitality [*Vitale humanum*] in their Images. Who doth not know, that the Quality of a Man is determined by what he is interiorly, conſequently that he is a real Man, who is interiorly ſuch as he wiſheth to ſeem exteriorly, and that he is an Image

[*Simulachrum*]

[*Simulachrum*] or Counterfeit, who is only a Man exteriorly, and not interiorly; think as you ſpeak in Favour of God, of Religion, and of Juſtice and Sincerity, and you will be a Man, and then the Divine Providence will be your Prudence, and you will diſcern in others that ſelf-derived Prudence is Inſanity.

312. II. *That Man from ſelf-derived Prudence perſuades himſelf, and confirms in himſelf the Idea, that every Good and Truth is in himſelf, and from himſelf, and in like Manner every evil and falſe Principle.* Inſtitute an Argumentation or Courſe of Reaſoning by Analogy between natural Good and Truth, and ſpiritual Good and Truth: Inquire firſt what is true and good in the Sight of the Eye; is not that true therein which is called beautiful, and that good therein which is called delightful? for Delight is felt from ſeeing beautiful Objects. Inquire next what is true and good in the Senſe of Hearing; is not that true therein which is called harmonious, and that good therein which is called ſweet and pleaſant? for Sweetneſs or Pleaſure is felt from hearing harmonious Sounds. It is the ſame with the other Senſes; hence it is evident what natural Truth and Good are: Conſider now what ſpiritual Truth and Good are; is ſpiritual Truth any Thing elſe but the Beauty and Harmony of ſpiritual Things and Objects? and is ſpiritual Good any Thing elſe but the Delight and Pleaſure ariſing from a Perception of their Beauty or Harmony? Let us now ſee, whether any Thing can be aſſerted of the one which is not true of the other, or of what is natural which is not true of

what

what is ſpiritual; of what is natural it is ſaid, that what is beautiful and delightful to the Eye flows from external Objects, and what is harmonious and ſweet to the Ear flows from Inſtruments; in what Reſpect is the Caſe different with the organic Subſtances of the Mind? It is ſaid of the latter, that thoſe Things (viz. Beauty and Delight) are in them, and of the former, [natural Organs] that they flow into them [or as we ſay in Engliſh, impreſs them;] but if it be aſked why it is ſaid that they flow in, or enter by Influx, no other Anſwer can be given, than that it is ſo, becauſe there appears a Diſtance between the Organ of Senſe and that which impreſſes or flows into it; and if it be aſked, why in the other Inſtance, it is ſaid of ſpiritual Objects, that they are in the Mind and its organized Subſtances; no other Anſwer can be given, than that it is ſo, becauſe there doth not appear any Diſtance between them; conſequently that it is the Appearance of Diſtance which cauſeth a different Notion to take Place reſpecting the Things which a Man thinks and perceives, and the Things which he ſees and hears: But this falls to the Ground, when it is known that the Spiritual Principle doth not exiſt in Diſtance as the Natural does; think of the Sun and Moon, or of Rome and Conſtantinople; do they not exiſt in Thought without Diſtance, provided ſuch Thought be not connected with Experience acquired by Sight or by Hearing? Why then do you perſuade yourſelf, becauſe Diſtance does not appear in Thought, that Good and Truth, as alſo Evil and the Falſe Principle exiſt there, and do not enter by Influx? To

this

this I will add a Fact known by Experience, and which is common in the ſpiritual World; one Spirit can infuſe his Thoughts and Affections into another Spirit, without the other's knowing, but that the ſame is of his own Thought and Affection; this is called in that World thinking from another, and thinking in another; I have ſeen this done a thouſand Times, and have alſo done it an hundred Times myſelf; and yet the Appearance of Diſtance was conſiderable; but as ſoon as they knew that it was another who infuſed thoſe Thoughts and Affections, they were angry, and turned themſelves away, acknowledging nevertheleſs that Diſtance doth not appear in the internal Sight or Thought, unleſs it be diſcovered, as it doth in the external Sight or Eye, and that hence it is, that it is thought to enter into the latter by Influx. To this Fact I can add my own daily Experience; evil Spirits have often injected Evils and Falſes into my Thoughts, which appeared to me as if they were in myſelf, and from myſelf, or as if I thought them myſelf; but foraſmuch as I knew that they were Evils and Falſes, I endeavoured to find out who injected them, and they were detected and driven away, and they were at a conſiderable Diſtance from me. Hence it may appear that all Evil with its falſe Principle flows from Hell, and that all Good with its Truth flows from the Lord, and that they both appear as if they were in Man.

313. The Nature and Quality of thoſe who are in ſelf-derived Prudence, and of thoſe who are in Prudence not ſelf-derived, and who are thence in the Divine Providence, is deſcribed in the Word,

by

by Adam and his Wife Eve in the Garden of Eden, where there were two Trees, the Tree of Life, and the Tree of the Knowledge of Good and Evil, and by their eating of the latter; that by Adam and his Wife Eve, in the internal or ſpiritual Senſe, is meant and deſcribed the Lord's moſt ancient Church upon this Earth, which was more noble and celeſtial than any that ſucceeded it, may be ſeen above, n. 241; by the reſt is ſignified as follows; by the Garden of Eden is ſignified the Wiſdom of the Men of that Church; by the Tree of Life, the Lord with Reſpect to his Divine Providence; and by the Tree of Knowledge, Man with Reſpect to his ſelf-derived Prudence; by the Serpent, the Senſuality and Propriety (or Proprium) of Man, which in itſelf is Self-Love, and the Pride of his own Intelligence, conſequently the Devil and Satan; by eating of the Tree of Knowledge, the Appropriation of Good and Truth, as if they were not from the Lord and conſequently of the Lord, but from Man himſelf and conſequently of Man, that is, his own; and foraſmuch as Good and Truth are Things really Divine in Man, for by Good is meant the whole of Love, and by Truth the whole of Wiſdom, therefore if Man claims them to himſelf as his own, he cannot but think himſelf like a God, wherefore the Serpent ſaid, "*In the Day that ye eat thereof, then your Eyes ſhall be opened, and ye ſhall be as God, knowing Good and Evil,*" Gen. iii. 5; ſo alſo do they think who are in Self-Love, and thence in the Pride of ſelf-derived Intelligence in Hell; by the Condemnation of the Serpent is ſignified the Condemnation of Man's own proper Love and proper Intelligence;

by

by the Condemnation of Eve the Condemnation of the voluntary Proprium [or Will proper to Man,] and by the Condemnation of Adam the Condemnation of the intellectual Proprium [or Underſtanding proper to Man;] by Thorns and Thiſtles, which the Earth ſhall bring forth, is ſignified mere Falſehood and Evil; by their being caſt out of the Garden is ſignified Deprivation of Wiſdom; by the guarding of the Way to the Tree of Life, the Lord's provident Care to protect the holy Things of the Word and of the Church from Violation; by the Fig Leaves wherewith they covered their Nakedneſs, are ſignified moral Truths, under which were concealed the Things appertaining to their Love and Pride; and by the Coats of Skins, with which they were afterwards cloathed, are ſignified Appearances of Truth, in which alone they were principled. This is the ſpiritual Meaning of thoſe Things. But he who chooſes, may remain in the literal Senſe, only let him know that it is ſo underſtood in Heaven.

314. What Sort of Perſons they are, who are infatuated by ſelf-derived Intelligence, may appear from their Imaginations in Matters of interior Judgment; as for Example, concerning Influx, Thought, and Life. Concerning INFLUX, they think inverſely, as that the Sight of the Eye flows into the internal Sight of the Mind, which is the Underſtanding, and that the Hearing of the Ear flows into the internal Hearing, which is alſo the Underſtanding; and they do not perceive, that the Underſtanding from the Will flows into the Eye, and into the Ear, and not only conſtitutes thoſe Senſes,

Senſes, but alſo uſes them as its Inſtruments in the natural World: But becauſe this is not according to Appearance, they do not perceive it; only if it be affirmed that what is Natural doth not flow into what is Spiritual, but what is Spiritual into what is Natural, ſtill they think, What is that which is Spiritual but Somewhat more purely Natural? Moreover, doth it not appear, that when the Eye ſees any beautiful Object, or the Ear hears any harmonious Sound, the Mind, which is the Underſtanding and Will, is delighted, not knowing that the Eye doth not ſee from itſelf, nor the Tongue taſte from itſelf, nor the Noſe ſmell from itſelf, nor the Skin feel from itſelf, but that it is the Mind or Spirit of Man, which there perceives ſuch Things by the Senſe, and thence is affected according to the Quality of the Senſe; but ſtill that the Mind or Spirit of Man does not feel them from itſelf, but from the Lord; and that to think otherwiſe, is to think from Appearances, and if it be confirmed, from Fallacies. Concerning THOUGHT, they ſay, that it is Somewhat modified in the Air, varied according to its Objects, and enlarged in Proportion as it is cultivated; therefore, that Ideas of Thought are Images, like Meteors appearing in the Air; and that the Memory is a Table upon which they are impreſſed; not knowing that Thoughts exiſt alike in Subſtances purely organic, as the Sight and Hearing do in their's: Let them only look into the Brain, and they will ſee that it is full of ſuch Subſtances; injure them, and you will bring on a Delirium; deſtroy them, and you will die: But what Thought is, and alſo what Memory

is, may be seen above, n. 279, towards the End. Concerning LIFE, they know no other, than that it is a certain Activity of Nature, which causeth itself to be felt diversely, as the living Body moves itself organically: If it be alleged, that if this be the Case, Nature lives; this they deny, but maintain that Nature giveth Life: If you say, is not Life then dissipated when the Body dies? they answer, that Life remains in a Particle of Air which is called the Soul: If you say, what then is God, is not He Life itself? Here they are silent, and will not declare what they think: If you say, will you not acknowledge that the Divine Love and the Divine Wisdom are Life itself? they answer, what is Love, and what is Wisdom? For in their Fallacies they do not see what Love and Wisdom are, nor what God is. These Observations are adduced, that it may be seen how Man is infatuated by self-derived Prudence, because he draws all his Conclusions from Appearances, and thereby from Fallacies.

316. The Reason why self-derived Prudence persuades and confirms the Idea, that every Good and Truth is from Man and in Man, is, because self-derived Prudence is the intellectual Proprium of Man flowing from Self-Love, which is the voluntary Proprium of Man, and that which is his Proprium cannot do otherwise than make all Things his own; for it cannot be elevated by him: All who are led by the Divine Providence of the Lord, are elevated above their Proprium, and then they see that all Good and Truth are from the Lord; yea they see also, that that which is from the Lord in Man, is perpetually of the Lord, and never

never of Man. He who thinks otherwiſe, is like one who hath Goods of his Maſter depoſited in his Hands, and lays Claim to them, or appropriates them to himſelf as his own, who is therefore not a Steward, but a Thief; and foraſmuch as the Proprium of Man is Nothing but Evil, therefore he alſo immerſes them into his Evil, whereby they will be conſumed, like Pearls caſt into Dung, or diſſolved in Acids.

317. III. *That every Thing, of which a Man is perſuaded, and in which he is confirmed, remains as if proper to him, or becomes his Proprium or Property.* It is thought by many, that no Truth can be ſeen by Man, except from Things confirmed; but this is falſe: In Things which relate to the civil Government and Œconomy of a Kingdom or State, what is uſeful and good cannot be ſeen, unleſs ſeveral of the Statutes and Ordinances therein be known; nor in Matters of a judicial Nature, unleſs Laws be known; nor in natural Things, as in Phyſics, Chemiſtry, Anatomy, Mechanics, and the like, unleſs a Man be inſtructed in Sciences; but in Things purely of a rational, moral, and ſpiritual Nature, Truths appear merely from their own Light, provided a Man, by Means of a good Education, be made in ſome Degree rational, moral, and ſpiritual: The Reaſon is, becauſe every Man, with Reſpect to his Spirit, which it is that thinks, is in the ſpiritual World, and is one among thoſe who live there, conſequently is in ſpiritual Light, which illuminates the Interiors of his Underſtanding, and as it were dictates; for ſpiritual Light in its Eſſence is the Divine Truth of the Lord's Divine Wiſdom: Hence Man hath

Power

Power to think analytically, to form Concluſions concerning Juſtice and Rectitude in Judgments, and to ſee Honeſty in moral Life, and Good in ſpiritual Life; and likewiſe many Truths, which do not fall into Darkneſs, except by the Confirmation of Falſes: Theſe Things Man ſees comparatively juſt as he ſees the Mind of another in his Face, and perceives his Affections from the Sound of his Voice, without any other Knowledge, than what is inherent in every one: Why ſhould not Man ſee the Interiors of his Life which are ſpiritual and moral, by Influx, in a certain Degree, when there is no Animal which doth not know its Neceſſaries, which are natural, by Influx? Birds know how to make their Neſts, lay their Eggs, hatch their young, and chooſe their Food; beſides other wonderful Things, which are called Inſtinct.

318. But how the State of Man is changed by Confirmations and conſequent Perſuaſions, ſhall now be ſhewn in the following Order. 1. That there is Nothing but what may be confirmed, and the Falſe more eaſily than the Truth. 2. That when the Falſe is confirmed, Truth does not appear; but that from confirmed Truth, the Falſe does appear. 3. That to be able to confirm whatſoever a Man pleaſes, is not Intelligence, but only Ingenuity, which may take Place even in the moſt wicked. 4. That there may be intellectual Confirmation, and not at the ſame Time voluntary; but that all voluntary Confirmation is alſo intellectual. 5. That the voluntary and at the ſame Time intellectual Confirmation of Evil, cauſeth Man to think that his own Prudence is all, and the Divine Providence Nothing; but

but not the Intellectual Confirmation thereof alone. 6. That every Thing confirmed by the Will, and at the same Time by the Understanding, remains to Eternity; but not that which is only confirmed by the Understanding. With Respect to the FIRST: *That there is Nothing but what may be confirmed, and the False more easily than the Truth:* What may not be confirmed, when it is confirmed by Atheists, that God is not the Creator of the Universe, but that Nature is the Creator of herself; that Religion is only an external Means of Restraint, and calculated for the simple and the vulgar; that Man is like a Beast, and that he dies in like Manner? What may not be confirmed, when it is confirmed that Adulteries are allowable, as also clandestine Thefts, Frauds, and deceitful Arts; that Cunning is Intelligence, and Malice Wisdom? Who doth not confirm his own Heresy? Are there not Volumes full of Confirmations in Favour of the two reigning Heresies in the Christian World? Establish ten Heresies even of an abstruse Nature, and tell an ingenious Person to confirm them, and he will confirm them all: If you afterwards view them only from their Confirmations, will you not see Falses as if they were Truths? Inasmuch as every false Principle hath a lucid Appearance in the natural Man, arising from his Appearances and Fallacies, which is not the Case with Truth, except in the spiritual Man, it is evident that the False can be confirmed more easily than the Truth. In Order that it may be known, that every false Principle and every Evil can be confirmed in such a Manner, that the false Principle may appear true, and the evil Principle good,

good, take the following Example; let it be confirmed, that Light is Darkneſs, and Darkneſs Light; may it not be ſaid, What is Light in itſelf? Is it any Thing but a certain Appearance in the Eye according to its State? What is Light when the Eye is ſhut? Have not Bats and Owls ſuch Eyes, that they ſee Light as Darkneſs, and Darkneſs as Light? I have heard ſome Perſons ſay, that they can ſee in the ſame Manner, and of the Infernals I have heard, that although they are in Darkneſs, yet they ſee one another; do not Men ſee Light at Midnight in their Dreams? Is not Darkneſs therefore Light, and Light Darkneſs? But it may be anſwered, What is this to the Purpoſe? Light is Light, as Truth is Truth; and Darkneſs is Darkneſs, as what is Falſe is Falſe. Take another Example; let it be confirmed that a Raven is white; may it not be ſaid, his Blackneſs is only a Shade, which is not his real Colour? his Feathers are inwardly white, and ſo is his Body; theſe are the Subſtances of which he conſiſts; ſince his Blackneſs is only a Shade, therefore a Raven turns white when he grows old, and ſome ſuch have been ſeen; what is Black in itſelf but White? Grind black Glaſs, and you will ſee that the Powder is white; therefore when you call a Raven black, you ſpeak from the Shade and not from the Reality: But it may be anſwered, what is this to the Purpoſe? At this Rate it might be ſaid that all Birds are white. Theſe Caſes, although they are contrary to ſound Reaſon, are adduced, to the End it may be ſeen, that Falſehood diametrically oppoſite to Truth, and Evil diametrically oppoſite to Good, may be confirmed.

SECONDLY;

SECONDLY: *That when the Falſe is confirmed, Truth does not appear; but that from confirmed Truth, the Falſe does appear:* All Falſe is in the Dark, and all Truth is in the Light, and in the Dark Nothing appears, yea neither can it be known what it is, but by feeling it; not ſo in the Light; wherefore alſo, in the Word, Falſes are called Darkneſs, and thence they who are in Falſes, are ſaid to walk in Darkneſs and in the Shadow of Death; and on the other Hand, Truths are there called Light, and thence they who are in Truths, are ſaid to walk in the Light, and are called the Children of Light. That when the Falſe is confirmed, Truth does not appear, and that from confirmed Truth, the Falſe does appear, is evident from many Conſiderations; as for Example, who would ſee any ſpiritual Truth if the Word did not teach it? Would not thick Darkneſs prevail, which could not be diſpelled, but by the Light in which the Word is, and with ſuch as deſired to be enlightened? What Heretic can ſee his own Falſes, except he admit the genuine Truth of the Church? He does not ſee them before: I have diſcourſed with thoſe, who have confirmed themſelves in Faith ſeparated from Charity, and when they were aſked whether they ſaw ſo many Things in the Word about Love and Charity, about Works and Actions, about keeping the Commandments, and that he is happy and wiſe who doeth them, and he is fooliſh who doth not do them, they ſaid, that when they read thoſe Things, they ſaw no otherwiſe than that they are Faith, and ſo paſſed them over, as it were with their Eyes ſhut. They who have confirmed themſelves in Falſes, are like thoſe who

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ſee Images pictured on a Wall, and when they are in the Shade of Evening, thoſe Pictures ſeem to them in their Phantaſy like a Horſe or a Man, which viſionary Image is diſpelled by the influent Light of Day. Who can perceive the ſpiritual Uncleanneſs of Adultery, unleſs he is in the ſpiritual Cleanneſs of Chaſtity? Who can feel the Cruelty of Revenge, but he who is in Good ariſing from neighbourly Love? What Adulterer, or what revengeful Perſon, does not ſneer at thoſe, who call their Delights infernal, and on the other Hand the Delights of conjugal and neighbourly Love celeſtial, and ſo on? THIRDLY: *That to be able to confirm whatſoever a Man pleaſes, is not Intelligence, but only Ingenuity, which may take Place even in the moſt wicked:* There are ſome very dexterous Confirmers, who do not know any Truth, and yet can confirm both Truth and Falſehood; and ſome of them ſay, what is Truth? Is there any ſuch Thing exiſting? Is not that Truth which I make true? And nevertheleſs theſe in the World are thought intelligent, and yet they are only Plaiſterers of the Wall; no others are intelligent, but they who perceive Truth to be Truth, and confirm the ſame by Truths continually perceived; theſe two Kinds of Men are not eaſily diſtinguiſhed, becauſe it is not eaſy to diſtinguiſh between the Light of Confirmation and the Light of the Perception of Truth, neither doth it appear otherwiſe than that they who are in the Light of Confirmation, are alſo in the Light of the Perception of Truth, when nevertheleſs the Difference is as great as between the Light of Infatuation and genuine Light; and the Light of Infatuation in the ſpiritual World is of

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such a Nature, that it is turned into Darkness when genuine Light flows in; such infatuating Light have many in Hell, who, when they are admitted into genuine Light, see Nothing at all; from which it is evident, that to be able to confirm whatsoever a Man pleases, is only Ingenuity, attainable even by the most wicked. FOURTHLY: *That there may be intellectual Confirmation, and not at the same Time voluntary; but that all voluntary Confirmation is at the same Time intellectual:* Take these Examples by Way of Illustration; they who confirm Faith separate from Charity, and yet live a Life of Charity; and in general they who confirm the False of Doctrine, and yet do not live according to it, are those who are in intellectual Confirmation, and not at the same Time in voluntary Confirmation; but they who confirm the False of Doctrine, and live according to it, are those who are in voluntary and at the same Time intellectual Confirmation: The Reason is, because the Understanding doth not flow into the Will, but the Will into the Understanding. Hence also it is evident, what the False of Evil is, and what the False which is not of Evil; the Reason why the False which is not of Evil can be conjoined with Good, but not the False of Evil, is, because the False which is not of Evil is the False in the Understanding and not in the Will, and the False of Evil is the False in the Understanding from Evil in the Will. FIFTHLY: *That the voluntary and at the same Time intellectual Confirmation of Evil causeth Man to think self-derived Prudence is All, and the Divine Providence Nothing; but not the intellectual Confirmation thereof alone.* There are many who confirm the

Efficacy of self-derived Prudence in themselves from Appearances in the World, but yet do not deny the Divine Providence; their's is only intellectual Confirmation; whereas such as deny at the same Time the Divine Providence, their's is voluntary Confirmation also; but this last, together with Persuasion, takes Place principally in those who are Worshippers of Nature, and at the same Time Worshippers of themselves. SIXTHLY: *That every Thing confirmed by the Will, and at the same Time by the Understanding, is permanent to Eternity; but not that which is only confirmed by the Understanding;* for that which is of the Understanding only, is not in Man, but without him, inasmuch as it is only in his Thought, and Nothing enters into Man, and is appropriated to him, but what is received by the Will, for this becomes of his Life's Love; that this abideth to Eternity, shall be shewn in the next Number.

319. The Reason why every Thing confirmed in the Will, and at the same Time by the Understanding, abideth to Eternity, is, because every one is his own Love, and his Love is of his Will; also because every Man is his own Good or his own Evil, for all that is called Good which is of the Love, the same with Respect to Evil. Forasmuch as Man is his own Love, he is also the Form of his own Love, and may be called the Organ of his Life's Love. It was said above, n. 279, that the Affections of Man's Love and the Thoughts derived from them are Changes and Variations of the State and Form of the organic Substances of his Mind, and it shall now be shewn what the Nature and Quality of those Changes is; an Idea of them may be

be had from the Heart and Lungs, in that there are alternate Expanſions and Compreſſions, or Dilatations and Contractions, which in the Heart are called its Syſtole and Diaſtole, in the Lungs Reſpirations; which are reciprocal Extenſions and Retractions, or Diſtenſions and Coarctations of its Lobes; theſe are the Changes and Variations of the State of the Heart and Lungs: The like takes Place in the other Viſcera of the Body, and alſo in the Parts thereof, by which the Blood and animal Juices are received and circulated. There are alſo ſimilar Changes and Variations of State in the organic Forms of the Mind, which are the Subjects of Man's Affections and Thoughts, as was ſhewn above; with this Difference, that the Expanſions and Compreſſions, or Reciprocations of the latter, are reſpectively in ſo much greater Perfection, that they cannot be expreſſed in Words of natural Language, but only in Words of ſpiritual Language, which can only import, that they are vortical Ingyrations, and Egyrations, after the Manner of perpetual ſpiral Circumflexions, wonderfully confaſciculated into Forms receptive of Life. But the Nature of theſe purely organic Subſtances and Forms in the Wicked and in the Good ſhall now be explained; with the Good they are ſpirally convoluted forwards, but with the Wicked backwards, and thoſe which are ſpirally convoluted forwards are turned to the Lord, and receive Influx from him; but thoſe which are ſpirally convoluted backwards, are turned towards Hell, and receive Influx from thence: It is to be noted, that in Proportion as they are turned backwards, in the ſame Proportion they are open behind, and cloſed before, but on the contrary,

trary, that in Proportion as they are turned forwards, in the ſame Proportion they are open before, and cloſed behind. Hence it may appear, what Kind of a Form, or what Kind of an Organ a wicked Man is, and what Kind of a Form, or what Kind of an Organ a good Man is, and that they are turned contrarywiſe; and foraſmuch as an Inverſion once induced cannot be retwiſted, it is evident that ſuch as it is when a Man dies, ſuch it remains to Eternity: It is the Love of Man's Will, which makes this Turning, or which converts and inverts, for, as was ſaid above, every Man is his own Love; hence it is, that every one after Death goeth in the Way of his Love; he who is in good Love to Heaven, and he who is in evil Love to Hell, neither doth he reſt till he is in that Society where his ruling Love is; and what is wonderful, every one knows the Way, as though he ſmelt it with his Noſe.

320. IV. *That if Man would believe, which is the Truth, that every Thing good and true is from the Lord, and every Thing evil and falſe is from Hell, he would neither appropriate Good to himſelf, and make it meritorious, nor would he appropriate to himſelf Evil, and make himſelf guilty of it.* But foraſmuch as theſe Things are contrary to the Belief of thoſe, who have confirmed in themſelves the Appearance, that Wiſdom and Prudence are from Man, and do not flow in according to the State of the Mind's Organization, treated of above, n. 319, therefore they ſhall be demonſtrated; and that it may be done diſtinctly, the following Order ſhall be obſerved. 1. That he who confirms in himſelf the Appearance, that Wiſdom and Prudence are from Man and thence

thence in him as his own, cannot see otherwise, than that if this were not the Case, he would not be Man, but either a Beast or a Statue; when nevertheless the contrary is true. 2. That to believe and think, what is the Truth, that every Thing good and true is from the Lord, and that every Thing evil and false is from Hell, appears to be impossible, when nevertheless it is truly human and thence angelic. 3. That so to believe and think is impossible to those, who do not acknowledge the Lord's Divinity, and who do not acknowledge Evils to be Sins; but that it is possible to those, who acknowledge those two Things. 4. That they who are in the Acknowledgment of these two Things, only reflect upon Evils in themselves, and cast them out from themselves, into Hell from whence they come, in Proportion as they shun and hold them in Aversion as Sins. 5. That thus the Divine Providence neither appropriates Evil nor Good to any one, but that self-derived Prudence appropriates both.

321. But these Articles shall be explained in the Order proposed. FIRST: *That he who confirms in himself the Appearance, that Wisdom and Prudence are from Man, and thence in him as his own, cannot see otherwise, than that if this were not the Case, he would not be a Man, but either a Beast or a Statue; when nevertheless the contrary is true.* It is a Law of the Divine Providence, that Man should think as from himself, and that he should act prudently as from himself, but yet should acknowledge that he doeth so from the Lord; hence it follows, that he who thinks and acts prudently as from himself, and at the same Time acknowledges that he does so

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from the Lord, the ſame is a Man, but not he who confirms in himſelf an Idea, that all that he thinks and does is from himſelf; nor he, who, becauſe he knoweth that Wiſdom and Prudence are from God, waits for Influx; for the latter becomes like a Statue, and the former like a Beaſt: That he who waits for Influx is like a Statue, is evident; for he muſt ſtand or ſit motionleſs, with his Hands hanging down, and his Eyes either ſhut or wide open without Motion, neither thinking nor breathing; and what Life in ſuch Caſe is there in him? That he who believes that all he thinks and does, is from himſelf, is not unlike a Beaſt, may alſo be evident; for he thinks only from the natural Mind, which Man hath in common with Beaſts, and not from the rational ſpiritual Mind, which is the Mind truly human; for this latter Mind acknowledges, that God only thinks from himſelf, and that Man thinks from God; wherefore alſo Men of that Deſcription [who think only from the natural Mind] know no Difference between Man and Beaſt, except that a Man ſpeaks and a Beaſt utters Sounds, and imagine that they both die alike. Of thoſe who wait for Influx, it may be expedient to obſerve further, that they do not receive any Influx, except a few who from their Hearts deſire it; theſe ſometimes receive ſome Anſwer by lively Perception in Thought, or by tacit Speech therein, and rarely by any manifeſt Speech, and then it is to this Effect, that they may think and act as they will or as they can, and that he who acts wiſely is a wiſe Man, and he who acts fooliſhly is a Fool; and they are never inſtructed what they ought to believe and what they ought to do; and

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this to the End that human Rationality and Liberty may not be deſtroyed, which conſiſts in every one's acting from Free-Will according to Reaſon, to all Appearance as from himſelf. They who are inſtructed by Influx what they ought to believe and to do, are not inſtructed by the Lord, nor by any Angel of Heaven, but by ſome Spirit of an Enthuſiaſt, Quaker, or Moravian, and are ſeduced. All Influx from the Lord is effected by Illumination of the Underſtanding, and by the Affection of Truth, and by the Influx of the latter into the former. SECONDLY: *That to believe and think what is the Truth, that every Thing good and true is from the Lord, and that every Thing evil and falſe is from Hell, appears to be impoſſible; when nevertheleſs it is truly human and thence angelic.* To believe and think that every Thing good and true is from God, appears poſſible, provided Nothing further be ſaid; the Reaſon is, becauſe it is conformable to theological Faith, againſt which it is not allowable to think; but to believe and think that every Thing evil and falſe is from Hell, appears impoſſible, becauſe in this Caſe it would alſo be believed, that Man could think Nothing; nevertheleſs Man thinks as from himſelf, although from Hell, becauſe it is the Gift of the Lord to every one, that Thought, whenceſoever it comes, may appear in him as his own, otherwiſe Man would not live as Man, neither could he be brought out of Hell, and introduced into Heaven, that is to ſay, reformed, as is abundantly ſhewn above: Wherefore alſo the Lord giveth Man to know, and thence to think, that he is in Hell if he is in Evil, and that he thinks from Hell

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if he thinks from Evil; and moreover he giveth him to think of the Means whereby he may escape out of Hell, and not think from thence, but enter into Heaven and there think from the Lord; and he likewise giveth Man Freedom of Election; from which Considerations it may be seen, that Man can think what is Evil and False as from himself, and can also think that the one and the other is Evil and False; consequently that it is only an Appearance that it is from himself, without which Appearance Man would not be Man. The essential human Principle and thence the angelic consists in thinking from the Truth, and this is the Truth, that Man doth not think from himself, but that it is given him by the Lord to think, in all Appearance as from himself. THIRDLY: *That so to believe and think is impossible to those, who do not acknowledge the Lord's Divinity, and who do not acknowledge Evils to be Sins; and that it is possible to those who acknowledge these two Things.* The Reason why it is impossible to those who do not acknowledge the Lord's Divininty, is, because the Lord only giveth Man to think and will, and they who do not acknowledge the Lord's Divinity, being separated from him, imagine that they think from themselves: The Reason why it is also impossible to those who do not acknowledge that Evils are Sins, is, because they think from Hell, and every one there supposes that he thinks from himself. But that it is possible to those who acknowledge the Lord's Divinity, and that Evils are Sins, may appear from what hath been abundantly adduced above, n. 288 to 294. FOURTHLY: *That they who are in the Acknowledg-*

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ment of thoſe two Things, only reflect upon Evils in themſelves, and caſt them out into Hell from whence they come, in Proportion as they ſhun and hold them in Averſion as Sins. Who doth not or may not know, that Evil is from Hell, and that Good is from Heaven? And who may not thence know, that in Proportion as Man ſhunneth and holdeth Evil in Averſion, in the ſame Proportion he ſhunneth and holdeth Hell in Averſion? And who may not thence know, that in Proportion as any one ſhunneth and holdeth Evil in Averſion, in the ſame Proportion he willeth and loveth Good, therefore that in the ſame Proportion he is brought out of Hell by the Lord, and led to Heaven? Theſe Things every rational Man may ſee plainly, provided he knows that there is a Heaven and a Hell, and that Evil and Good have each their ſeparate Origin; now if Man reflects upon Evils in himſelf, which is the ſame Thing as to examine himſelf, and ſhunneth them, then he diſengageth himſelf from Hell, and caſteth it behind him, and introduceth himſelf into Heaven, and there ſeeth the Lord Face to Face; it is ſaid that Man doeth this, but he only doeth it ſeemingly from himſelf, and therefore from the Lord. When Man acknowledgeth this Truth from a good Heart and pious Faith, then it lieth inwardly concealed in every Thing that he thinketh and doeth afterwards as from himſelf, like the prolific [Quality] in Seed, which internally accompanies it even until the Production of new Seed; and like the Pleaſure of Appetite for that Food which a Man hath once found to be ſalutary; in a Word, it is like the Heart and Soul in every Thing that he

thinketh and doeth. FIFTHLY: *That thus the Divine Providence neither appropriates Evil nor Good to any one, but that self-derived Prudence appropriates both:* This follows as a Conſequence of all that hath been ſaid: The End of the Divine Providence is Good; this therefore it intendeth in every Operation; wherefore it doth not appropriate Good to any one, for thereby ſuch Good would become meritorious; neither doth it appropriate Evil to any one, for thereby it would make him guilty of Evil: Nevertheleſs Man doeth both from his Proprium, becauſe that is Nothing but Evil; the Proprium of his Will is Self-Love, and the Proprium of his Underſtanding is the Pride of ſelf-derived Intelligence, and from the latter proceeds ſelf-derived Prudence.

That every Man may be reformed, and that there is no ſuch Thing as Predeſtination.

322. SOUND Reaſon dictates that All are predeſtined to Heaven, and none to Hell; for all are born Men, and thence the Image of God is in them; the Image of God in them conſiſts in their being able to underſtand Truth, and to do Good; to be able to underſtand Truth is from the Divine Wiſdom, and to be able to do Good is from the Divine Love; this Power is the Image of God, which abideth in a Man of ſound Mind, and is not eradicated; hence it is, that he can be made a civil

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and moral Man, and he who is a civil and moral Man, the ſame can alſo be made ſpiritual, for what is civil and moral is the Receptacle of what is ſpiritual; he is called a civil Man, who knoweth the Laws of his Kingdom whereof he is a Citizen, and liveth according to them; and he is called a moral Man, who maketh thoſe Laws his Morals, and his Virtues, and liveth conformably to them from Reaſon. I will now tell you how civil and moral Life is a Receptacle of ſpiritual Life; live according to thoſe Laws not only conſidered as civil and moral Laws, but alſo as Divine Laws, and you will be a ſpiritual Man. There ſcarcely exiſts a Nation ſo barbarous, as not to have given the Sanction of its Laws to the Prohibition againſt committing Murder, corrupting the Wife of another, ſtealing, falſe Teſtimony, and the Violation of whatever belongs to another; theſe Laws the civil and moral Man obſerves, in Order that he may be, or ſeem to be, a good Citizen; but if he doth not at the ſame Time conſider theſe Laws as Divine, he is only a civil and moral natural Man, whereas if he conſiders them as Divine, he becomes a civil and moral ſpiritual Man; the Difference is, that the latter is not only a good Citizen of an earthly Kingdom, but alſo a good Citizen of the heavenly Kingdom, whereas the former is a good Citizen of an earthly Kingdom, but not of the heavenly Kingdom: The Goods which they do, diſtinguiſh them; the Goods which civil and moral natural Men do, are not Goods in themſelves, for the Man and the World is in them; whereas the Goods, which civil and moral ſpiritual Men do, are in themſelves Goods,

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becauſe the Lord and Heaven is in them. Hence it is evident that every Man, ſince he is born ſuch that he can be made a civil and moral natural Man, is alſo born ſuch as that he can be made a civil and moral ſpiritual Man; it is only acknowledging God, and not doing Evils becauſe they are in Oppoſition to God, but doing Good becauſe it is in Favour of God; hereby Spirit entereth into Man's civil and moral Actions, and they receive Life; but without it, there is no Spirit in them, and therefore they have no Life; wherefore the natural Man, however civilly and morally he may act, is called dead, but the ſpiritual Man is called alive. It is of the Divine Providence of the Lord, that every Nation hath ſome Religion, and the Foundation of all Religion is an Acknowledgment that there is a God, for otherwiſe it is not called a Religion; and every Nation, which lives according to its Religion, that is, which doth not do Evil becauſe it is againſt its God, receiveth Something ſpiritual into its natural Principle. What Perſon, when he heareth any Gentile ſay, he will not do this or that becauſe it is againſt his God, doth not ſay within himſelf, Will not this Man be ſaved? it appears as if it could not be otherwiſe; this ſound Reaſon dictates to him. And on the other Hand, what Perſon, when he heareth a Chriſtian ſay, I make no Account of this or that Evil, what doth it ſignify its being ſaid to be againſt God, doth not ſay within himſelf, Can this Man be ſaved? it appears as if he could not; this alſo ſound Reaſon dictates: If he ſaith, I was born a Chriſtian, baptized, know the Lord, have read the Word, received the Sacrament; do theſe Things avail any Thing, when he breathes Murder, or Revenge leading

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ing to Murder, and doth not consider as Sins, Adultery, secret Theft, false Testimony, or Lies, and various Violences; doth such a one think any Thing of God or of Life eternal? Doth he think that they have any Existence? Doth not sound Reason dictate, that such a one cannot be saved? These Things are said of the Christian, because the Gentile thinks more of God from Religion in his Life than the Christian doth. But of this more shall be said below in the following Order. 1. That the End of Creation is a Heaven out of the human Race. 2. That thence it is of the Divine Providence, that every Man is capable of being saved, and that they are saved, who acknowledge a God and lead a good Life. 3. That it is a Man's own Fault, if he is not saved. 4. That thus all are predestined to Heaven, and none to Hell.

323. I. *That the End of Creation is a Heaven out of the human Race.* That Heaven doth not consist of any others, than such as were born Men, is shewn in the Work concerning HEAVEN AND HELL, published at London, Anno 1758, and also above; and forasmuch as Heaven doth not consist of any others, it follows that the End of Creation is a Heaven out of the human Race. That this was the End of Creation, was indeed shewn above, n. 27 to 45; but the same will be seen still more manifestly from an Explanation of the following Points. 1. That every Man is created to live to Eternity. 2. That every Man is created to live to Eternity in a State of Happiness. 3. That therefore every Man is created to go to Heaven. 4. That the Divine Love cannot

not do otherwiſe than deſire it, and that the Divine Wiſdom cannot do otherwiſe than provide for it.

324. Inaſmuch as from theſe Conſiderations it may alſo be ſeen that the Divine Providence is no other Predeſtination than to Heaven, and that neither can it be changed into any other, it is here to be demonſtrated, that the End of Creation is a Heaven out of the human Race, in the Order propoſed. FIRST: *That every Man is created to live to Eternity.* In the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Third and Fifth, it is ſhewn, that in Man there are three Degrees of Life, which are called natural, ſpiritual, and celeſtial, and that theſe Degrees are actually in every one; and that in Beaſts there is only one Degree of Life, which is ſimilar to the ultimate Degree in Man, called Natural; from which it follows, that Man, by the Elevation of his Life to the Lord, is capable (which Beaſts are not) of being brought into ſuch a State, as to be able to underſtand ſuch Things as are of the Divine Wiſdom, and to will ſuch Things as are of the Divine Love, conſequently to receive the Divine [Influx,] and he who can receive the Divine [Influx,] ſo as to ſee and perceive it in himſelf, cannot be otherwiſe than conjoined with the Lord, and from that Conjunction cannot but live to Eternity. What would the Lord be with all his Creation of the Univerſe, if he had not alſo created Images and Likeneſſes of himſelf, to whom he might communicate his Divine [Influence?] In any other Caſe, would it not be like making Something to be, and not to be, or to exiſt, and not to exiſt, and this for no other Purpoſe,

poſe, but that he might contemplate at a Diſtance a mere Shifting of Scenes, and continual Variations as upon a Theatre? Of what Uſe would the Divine [Principle] be in them, unleſs it were to the End that they might ſerve as Subjects to receive it more nearly, and to ſee and feel it? And forasmuch as the Divine [Being] is a Being of inexhauſtible Glory, would he keep it to himſelf, or indeed could he? For Love wiſheth to communicate its own to another, yea, to give as much of its own as it can; what then muſt the Divine Love do, which is infinite? Can ſuch Love give, and then take away again? Would not this be to give what is to periſh, which in itſelf is not any Thing internally, becauſe when it periſheth it becometh Nothing, there not being in it that which Is; but he giveth what Is, or what doth not ceaſe to be, and that is eternal. In Order that every Man may live to Eternity, what is mortal about him is taken away, viz. his material Body, which is taken away by Death; thus his immortal Part, which is his Mind, is ſtripped naked, and then he becometh a Spirit in a human Form, his Mind being that Spirit. That the Mind of Man cannot die, the Sages, or wiſe Men of Antiquity, ſaw very plainly; for they ſaid, how can the Soul or Mind die, when it has the Faculty of acquiring Wiſdom? Their interior Idea on this Subject is known only to few at this Day, but it deſcended into their common Perception from Heaven, and was this, that God is Wiſdom itſelf, whereof Man is a Partaker, and that God is immortal or eternal. Forasmuch as it hath been given me to converſe with Angels, I will alſo relate Something on this Subject from Experience;

rience; I have conversed with some who lived many Ages ago, with some who lived before the Deluge, and some after the Deluge, and with some who lived in the Lord's Time, and with one of his Apostles, and with many who lived in the succeeding Ages, and they all seemed like Men of a middle Age, and said that they know not what Death is; but only that there is such a Thing as Damnation. Moreover all who have led a good Life, when they go to Heaven, enter into their juvenile Age in the World, and continue in it to Eternity, even those who were old and decrepid in the World; and Women, although they had been wrinkled and antiquated, return to the Flower of their Youth and Beauty. That Man after Death liveth to Eternity, is evident from the Word, where Life in Heaven is called Life everlasting, as in Matthew xix. 29. Chap. xxv. 46. Mark x. 17. Luke x. 25. Chap. xviii. 30. John iii. 15, 16, 36. Chap. v. 24, 25, 39. Chap. vi. 27, 40, 68. Chap. xii. 50. Also simply Life, Matt. xviii. 8, 9. John v. 40. Chap. xx. 31. The Lord said also to his Disciples, "Because I live, ye shall live also," John xiv. 19: And concerning the Resurrection, that "God is the God of the living, and not the God of the dead;" also, "that they cannot die any more," Luke xx. 36, 38. SECONDLY: *That every Man is created to live to Eternity in a State of Happiness*, follows of Course; for he who willeth that Man should live to Eternity, willeth also that he should live in a State of Happiness; what would eternal Life be without it? All Love willeth or desireth the Good of another, the Love of Parents desireth the Good of Children, the

Love

Love of the Bridegroom and of the Husband desireth the Good of the Bride and the Wife, and the Love of Friendship desireth the Good of Friends; what then must not the Divine Love do? And what is Good but Delight? and what Divine Good but eternal Beatitude? All Good is called Good from its Delight or Beatitude: That indeed which is given and possessed is called Good, but unless it be also delightful, it is sterile Good, which is not Good in itself; hence it appears that eternal Life is also eternal Beatitude. This State of Man is the End and Purpose of Creation; that they only, who go to Heaven, are in this State, is not the Lord's Fault, but the Fault of Man; that the Fault is in Man, will be seen in what follows. THIRDLY: *That therefore every Man is created to go to Heaven;* This is the End of Creation; but the Reason why all do not go to Heaven, is, because they imbibe the Delights of Hell, which are opposite to the Beatitude of Heaven, and they who are not in the Beatitude of Heaven, cannot enter into Heaven, for they cannot bear it. No one who enters the spiritual World, is refused the Liberty of ascending into Heaven; but he who is in the Delight of Hell, when he comes there, hath a Palpitation at his Heart, labours in his breathing, begins to lose all Life, is in Anguish and Torment, and rolls himself about like a Serpent laid before the Fire; this is the Case, because Opposites act oppositely. Nevertheless, forasmuch as they were born Men, and thereby in the Faculty of thinking and willing, and consequently in the Faculty of speaking and acting, they cannot die; but since they cannot live with

any others, but thoſe who are in a ſimilar Delight of Life, they are ſent to them; conſequently they who are in the Delights of Evil, are remanded to thoſe who are like themſelves; and they who are in the Delights of Good, alſo to their like: Yea, it is allowed every one to be in the Delight of his Evil, provided he does not infeſt thoſe who are in the Delight of Good; but foraſmuch as Evil cannot do otherwiſe than infeſt Good, for in Evil there is Hatred againſt Good, therefore leſt they ſhould do Miſchief, they are removed, and caſt down into their proper Places in Hell, where their Delight is turned to what is undelightful. But this doth not prevent Man from being by Creation, and conſequently by Birth, ſuch, that he may go to Heaven; for every one goes to Heaven who dies an Infant, is educated and inſtructed there, as a Man is in the World, and by the Affection of Good and Truth imbibes Wiſdom, and becomes an Angel: The ſame might be the Caſe with Man, who is educated and inſtructed in the World, for the ſame Capability which is in an Infant is in him; concerning Infants in the ſpiritual World, ſee the Work on HEAVEN AND HELL, publiſhed in London, 1758, n. 329 to 345. The Reaſon why the Caſe is not the ſame with many in the World, is, becauſe they love the firſt Degree of their Life, which is called the natural Degree, and will not recede from it and become ſpiritual, and the natural Degree of Life, conſidered in itſelf, loves Nothing but Self and the World, for it coheres with the bodily Senſes, which alſo communicate with the World; but the ſpiritual Degree of Life, conſidered in itſelf, loveth the

Lord

Lord and Heaven, and alſo itſelf and the World, but God and Heaven as ſuperior, principal, and governing, and Self and the World as inferior, inſtrumental, and ſubſervient. FOURTHLY: *That the Divine Love cannot do otherwiſe than will it, and that the Divine Wiſdom cannot do otherwiſe than provide for it:* That the Divine Eſſence is Divine Love and Divine Wiſdom, was fully ſhewn in the Treatiſe concerning THE DIVINE LOVE AND THE DIVINE WISDOM; it is alſo demonſtrated there, n. 358 to 370, that in every human Embryo the Lord formeth two Receptacles, one of the Divine Love and the other of the Divine Wiſdom, the Receptacle of Divine Love for the future Will of Man, and the Receptacle of Divine Wiſdom for his future Underſtanding; and that thus he hath endued every Man with a Faculty of willing Good, and a Faculty of underſtanding Truth. Now foraſmuch as theſe two Faculties of Man are given him from his Birth by the Lord, and thence the Lord is in them, as in his own in Man, it is evident that his Divine Love cannot will otherwiſe, than that Man ſhould go to Heaven, and there enjoy eternal Beatitude; and alſo that his Divine Wiſdom cannot do otherwiſe than provide for it. But foraſmuch as it is of his Divine Love, that Man ſhould feel heavenly Beatitude in himſelf as his own, and this cannot be done, unleſs Man is perfectly kept in the Appearance, that he thinks, wills, ſpeaks, and acts from himſelf, therefore he cannot lead Man any otherwiſe than according to the Laws of his Divine Providence.

325. II. *That thence it is of the Divine Providence that every Man is capable of being ſaved, and that they are*

are ſaved who acknowledge a God, and lead a good Life. That every one is capable of being ſaved, is evident from what hath been demonſtrated above. Some are of Opinion, that the Church of the Lord is only in the Chriſtian World, becauſe the Lord is only known there, and the Word is there only; but yet there are many who believe, that the Church of God is common, or extended and ſpread over the whole Earth, conſequently among thoſe likewiſe who are ignorant of the Lord, and have not the Word; urging, that this is not their Fault, and that there is no Help for their Ignorance; and that it is not conſiſtent with the Love and Mercy of the Lord, that any one ſhould be born for Hell, when nevertheleſs they are equally Men as well as others. Now foraſmuch as there is a Belief among Chriſtians, if not among all, yet among many, that the Church is common, which alſo is called a Communion, it follows, that there are ſome very common or general [Eſſentials] of the Church, which are Ingredients in all Religions, and conſtitute that Communion: That theſe moſt common or general [Eſſentials] are the Acknowledgment of a God, and Good of Life, will be ſeen in the following Order. 1. That the Acknowledgment of a God cauſeth a Conjunction of God with Man, and of Man with God, and that the Negation of a God cauſeth a Disjunction. 2. That every one acknowledgeth God, and is joined unto him, according to the Good of his Life. 3. That the Good of Life, or to live well, is to ſhun Evils becauſe they are contrary to Religion, therefore againſt God. 4. That theſe

are

are the common [Eſſentials] of all Religions, by which every one may be ſaved.

326. But theſe Propoſitions are to be viewed and demonſtrated ſeparately. I. *That the Acknowledgment of a God cauſeth a Conjunction of God with Man, and of Man with God, and that the Denial of a God cauſeth a Disjunction.* Some may think, that they can alike be ſaved who do not acknowledge a God, as they who do, provided they lead a moral Life; ſaying, what does Acknowledgment ſignify? Does it not conſiſt in Thought only? Cannot I eaſily acknowledge, when I know for certain, that there is a God? I have heard of Him, but I never ſaw Him; let me ſee Him, and I will believe. Such is the Language of many who deny God, when it is permitted them to reaſon freely with one who acknowledgeth God. But that the Acknowledgment of a God conjoins, and the Denial of a God ſeparates, ſhall be illuſtrated by ſome Particulars known to me in the ſpiritual World: In that World, when any one thinks of another, and deſires to ſpeak with him, the other immediately is preſent; this is common in the ſpiritual World, and never fails; the Reaſon is, becauſe in the ſpiritual World there is no Diſtance, as in the natural World, but only an Appearance of Diſtance. Another Particular is, that as Thought from ſome Knowledge of another cauſeth his Preſence, ſo Love from ſome Affection for another cauſeth Conjunction with him, whereby it comes to paſs that they go together and converſe in a friendly Manner, and dwell in one Houſe, or in one Society, and often meet, and do mutual good Offices to each other: The Reverſe alſo takes Place,

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in that he who doth not love another, and more especially he who hateth another, doth not see or meet him, and the Distance between them is in Proportion to the Degree in which there is a Want of Love, or in which Hatred prevails; yea, if he is present, and then remembers his Hatred, he becometh invisible. From these Particulars it may appear, what is the Cause of Presence, and what the Cause of Conjunction in the spiritual World, namely, that Presence proceeds from Remembrance of another with a Desire to see him, and that Conjunction proceeds from the Affection which is of Love. It is the same with all Things which are in the human Mind; therein are Things innumerable, and all the Particulars there are consociated or conjoined according to Affections, or as one Thing loves another. This Conjunction is spiritual Conjunction, which is like itself both in Things common, and in Things particular: This spiritual Conjunction derives its Origin from the Conjunction of the Lord with the spiritual World, and the natural World, in common and in particular; from which Consideration it is evident, that in Proportion as any one acknowledgeth the Lord, and thinketh of him from Knowledges, in the same Proportion the Lord is present; and in Proportion as any one acknowledgeth him from the Affection of Love, in the same Proportion the Lord is conjoined with him; and on the contrary, that in Proportion as any one doth not acknowledge the Lord, in the same Proportion the Lord is absent, and that in Proportion as any one denieth him, in the same Proportion he is disjoined or separated from him. Conjunction causeth the Lord to turn

the

Face of Man to himſelf, and then to lead him; and Disjunction cauſeth Hell to turn the Face of Man to itſelf, and to lead him: Wherefore all the Angels of Heaven turn their Faces to the Lord as the Sun, and all the Spirits of Hell turn away their Faces from the Lord. Hence it is evident what is the Effect produced by the Acknowledgment of a God, and what by the Denial of a God. And they who deny God in the World, deny him after Death, and become organized according to the Deſcription above, n. 319; and the Organization induced in the World remains to Eternity. SECONDLY: *That every one acknowledgeth God, and is conjoined with him, according to the Good of his Life:* All who know any Thing of Religion, may know God; they can alſo ſpeak of God from Science or the Memory, and ſome even think of God from the Underſtanding; but this, unleſs a Man leads a good Life, produces Nothing but Preſence, for he can nevertheleſs turn himſelf from God, and turn himſelf to Hell, which is the Caſe if he leads a bad Life. But no others can acknowledge God in their Hearts, except thoſe who lead a good Life; theſe, according to the Good of their Life, the Lord turneth away from Hell, and turneth to himſelf; the Reaſon is, becauſe theſe alone love God, for they love Divine Things which are from him, by doing them; the Divine Things which are from God, are the Precepts of his Law; theſe are God, becauſe He is his own proceeding Divine, and this is to love God; wherefore the Lord ſaith, "He that doeth my Commandments, he it is that loveth me; but he that doeth not my Commandments, loveth me not,"

not," John xiv. 21 to 24. This is the Reason why there are two Tables of the Decalogue, one for God, and the other for Man; God continually operates, that Man may receive the Things which are in his Table, but if Man doeth not the Things which are in his Table, he doth not receive with Acknowledgment of Heart the Things which are in God's Table, and if he doth not receive them, he is not conjoined; wherefore those two Tables were joined together, that they might be one, and were called the Tables of the Covenant, and Covenant signifies Conjunction. The Reason why every one acknowledgeth God, and is conjoined with him according to the Good of his Life, is, because Good of Life is similar to the Good which is in the Lord, and which therefore is from the Lord; wherefore when Man is in the Good of Life, Conjunction is effected. It is the contrary with Evil of Life; this rejecteth the Lord. THIRDLY: *That Good of Life, or to live well, is to shun Evils because they are contrary to Religion, therefore against God:* That this is Good of Life, or to live well, is fully shewn in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from Beginning to End. To which I will only add, that if you do Good in all Abundance, for Example, if you build Churches, adorn and fill them with Donations, lay out Money in Hospitals and Charities, give Alms daily, help Widows and Orphans, regularly perform the Ceremonies of Divine Worship, yea, if you think, speak, and preach Things holy as from the Heart, and yet do not shun Evils as Sins against God, all those Goods are not Goods, but are either hypocritical or meritorious; for there is inwardly

Evil

Evil in them notwithſtanding, inaſmuch as the Life of every one is in all and every Thing that he doeth: But Goods are no otherwiſe made Goods, than by the Removal of Evil from them. Hence it is evident, that to ſhun Evils becauſe they are contrary to Religion, and therefore againſt God, is to live well. FOURTHLY: *That theſe are common [Eſſentials] of all Religions, by which every one may be ſaved.* To acknowledge a God, and not to do Evil becauſe it is againſt God, are two Things by Virtue of which Religion is Religion; if one of them is wanting, it cannot be called Religion, for to acknowledge a God and to do Evil, is contradictory, as well as to do Good and not to acknowledge a God, for one doth not take Place without the other. It is provided by the Lord, that there is ſome Religion almoſt every where, and that in every Religion there are theſe two Eſſentials; and it is alſo provided by the Lord, that every one who acknowledgeth a God, and doth not do Evil becauſe it is againſt God, hath a Place in Heaven; for Heaven in the Complex reſembles one Man, whoſe Life or Soul the Lord is; in that celeſtial Man there are all Things which are in a natural Man, with ſuch a Difference as exiſts between Things celeſtial and natural. It is well known, that in a Man there are not only organized Forms, conſiſting of Blood-Veſſels and nervous Fibres, which are called Viſcera, but there are alſo Skins, Membranes, Tendons, Cartilages, Bones, Nails, and Teeth; theſe have Life in a leſs Degree than the organized Forms themſelves, to which they ſerve as Ligaments, Teguments, and Supports: That celeſtial Man, which is Heav-

en, in Order that there may be all these Parts in him, cannot be composed of Men of one Religion, but of Men of many Religions; hence it is, that all who apply to their Lives those two Universals of the Church, have a Place in that celestial Man, that is, in Heaven, and there enjoy Felicity, each in his Degree; but on this Subject see more above, n. 254. That these two Essentials are primary in every Religion, may appear from their being the two Essentials which the Decalogue teacheth, and the Decalogue was primary in the Word [*Primum Verbi*,] and was promulgated from Mount Sinai by Jehovah *vivâ voce*, and written upon two Tables of Stone by the Finger of God, and then being deposited in the Ark it was called Jehovah, and constituted the Holy of Holies in the Tabernacle, and the most sacred Place in the Temple at Jerusalem, and all Things there derived their Sanctity from it alone; concerning the Decalogue in the Ark, more may be seen from the Word in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 53 to 61; to which I will add as follows: It is known from the Word that the Ark, in which were the two Tables, whereupon the Decalogue was written, was taken by the Philistines, and placed in the Temple of Dagon in Ashdod, and that Dagon fell down before it to the Earth, and that afterwards his Head and the Palms of his Hands were separated from his Body, and lay upon the Threshold of the Temple; and that the Ashdodites and Ekronites by Reason of the Ark were smitten with Emerods to the Number of several Thousands, and that their Country was wasted by Mice; also, that the Philistines, by the Advice

of

of the Chiefs of their Nation, made five Emerods, and five golden Mice, and a new Cart, and set the Ark upon it, and the Emerods and golden Mice beside it, and sent back the Ark by two Kine, which lowed in the Way before the Ark, to the Children of Israel, by whom the Kine and the Cart were sacrificed; see 1 Sam. Chap. v. and vi. It shall now be shewn what all these Particulars signified: The Philistines signified those who are in Faith separate from Charity; Dagon represented their Religion; the Emerods, whereby they were smitten, signified natural Loves, which when separated from spiritual Love are unclean; the Mice signified the Devastation of the Church by Falsifications of Truth; the new Cart upon which they sent back the Ark, signified new, but natural Doctrine, for Chariot in the Word signifies Doctrine grounded in spiritual Truths; the Kine signified good natural Affections; the golden Emerods signified natural Loves purified and made good; the golden Mice signified the Vastation of the Church removed by Good, for Gold in the Word signifies Good; the Lowing of the Kine in the Way, signified the difficult Conversion of the Concupiscences of Evil in the natural Man into good Affections; the offering the Kine with the Cart as a Burnt-Offering, signified that thus Atonement would be made to the Lord. These are the Things which are spiritually meant by those historical Facts; connect them into one Sense, and make the Application. That by the Philistines are represented those who are in Faith separate from Charity, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH,

FAITH, n. 49 to 54. And that the Ark, by Reaſon of the Decalogue therein contained, was the moſt holy Thing of the Church, ſee THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 53 to 61.

327. III. *That it is a Man's own Fault, if he is not ſaved.* This Truth is acknowledged by every rational Man as ſoon as it is heard, viz. that Evil cannot flow from Good, nor Good from Evil, becauſe they are Oppoſites; conſequently, that from Good Nothing but Good can flow, and from Evil Nothing but Evil: When this Truth is acknowledged, the following is acknowledged alſo, viz. that Good can be turned into Evil, not by a good but by an evil Recipient, for every Form turneth what is influent into its own Quality, ſee above, n. 292. Now foraſmuch as the Lord is Good in its very Eſſence, or Good itſelf, it is evident that Evil cannot flow from the Lord, nor be produced by him, but that it can be turned into Evil by a Recipient Subject, whoſe Form is a Form of Evil: Such a Subject is Man with Reſpect to his Proprium; this continually receives Good from the Lord, and continually turns it into the Quality of its Form, which is a Form of Evil: Hence it follows, that it is a Man's own Fault if he is not ſaved. Evil is indeed from Hell, but foraſmuch as he receives it thence as his own, and thereby appropriates it to himſelf, therefore it makes no Difference whether you ſay that Evil is from Man, or that Evil is from Hell. But whence there is an Appropriation of Evil in ſuch a Degree that Religion periſheth, ſhall be ſhewn in the following Series. 1. That every Religion in Proceſs of Time decreaſeth and is conſummated.

mated. 2. That Every Religion decreaſeth and is conſummated by an Inverſion of the Image of God in Man. 3. That this exiſts from continual Increments of hereditary Evil in ſucceſſive Generations. 4. That ſtill it is provided by the Lord, that every one may be capable of being ſaved. 5. That it is alſo provided, that a new Church may ſucceed in place of the Former vaſtated Church.

328. But theſe Propoſitions are to be demonſtrated in their Series. FIRST: *That every Religion in Proceſs of Time decreaſeth and is conſummated.* Upon this Earth there have been ſeveral Churches, one after another, inaſmuch as whereſoever the human Race exiſts, there a Church exiſts; for Heaven, which is the End of Creation, conſiſts of the human Race, as was demonſtrated above, and no one can enter into Heaven, unleſs he be in the two Univerſals of the Church, which conſiſts in acknowledging a God, and leading a good Life, as is ſhewn above, n. 326; hence it follows, that upon this Earth there have been Churches from the moſt ancient Times down to the preſent. Theſe Churches are deſcribed in the Word, but not hiſtorically, except only the Iſraelitiſh and Jewiſh Church, before which nevertheleſs there exiſted ſeveral, and theſe are only deſcribed in the Word under the Names of Nations and Perſons, and certain Particulars concerning them. The moſt ancient Church, which was the Firſt, is deſcribed by Adam and his Wife Eve. The ſucceeding Church, which is to be called the Ancient Church, is deſcribed by Noah and his three Sons, and by their Poſterity; this was extenſive and ſpread over many Kingdoms of Aſia,

which

which were the Land of Canaan on both Sides Jordan, Syria, Aſſyria, and Chaldæa, Meſopotomia, Egypt, Arabia, Tyre, and Sidon; among theſe was the ancient Word, mentioned in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 101, 102, 103. That that Church exiſted in theſe Kingdoms, is evident from various Particulars which are recorded concerning them in the prophetic Parts of the Word. But that Church was remarkably changed by Eber, from whom the Hebrew Church had its Origin; in the latter ſacrificial Worſhip was firſt inſtituted. From the Hebrew Church ſprung the Iſraelitiſh and Jewiſh Church, eſtabliſhed with much Solemnity for the Sake of the Word, which was there to be written. Theſe four Churches are meant by the Image ſeen by Nebuchadnezzar in a Dream, whoſe Head was of pure Gold, the Breaſt and Arms of Silver, the Belly and Thighs of Braſs, and the Legs and Feet of Iron and Clay, Dan. ii. 32, 33. Neither is any Thing elſe meant by the golden, ſilver, copper, and iron Ages mentioned by ancient Writers. That the Chriſtian Church ſucceeded the Jewiſh Church, is well known; and it may be ſeen from the Word, that all theſe Churches in Proceſs of Time declined, till there was an End of them, which is called the Conſummation. The Conſummation of the moſt ancient Church, which was occaſioned by eating of the Tree of Knowledge, whereby is ſignified the Pride of ſelf-derived Intelligence, is deſcribed by the Deluge. The Conſummation of the Ancient Church is deſcribed by various Devaſtations of the Nations treated of, as well in the hiſtorical, as in the prophetic

Parts

Parts of the Word, especially by the casting out of the Nations from the Land of Canaan by the Children of Israel. The Consummation of the Israelitish and Jewish Church is understood by the Destruction of the Temple at Jerusalem, and by the carrying away of the Israelitish People into perpetual Captivity, and of the Jewish Nation to Babylon; and lastly by the second Destruction of the Temple, and at the same Time of Jerusalem, and the Dispersion of that Nation; which Consummation is foretold in many Places in the Prophets, and in Daniel, Chap. ix. 24 to 27. But the successive Vastation of the Christian Church to its final Period, is described by the Lord in Matthew, Chap. xxiv. in Mark, Chap. xiii. and in Luke, Chap. xxi; and the Consummation itself in the Apocalypse. Hence it may appear, that the Church in Process of Time decreaseth and is consummated; and that it is the same with Religion. SECONDLY: *That every Religion decreaseth and is consummated by an Inversion of the Image of God in Man.* It is well known that Man was created in the Image of God according to the Likeness of God, Genesis i. 26; but it shall be explained what an Image of God is, and what a Likeness of God: God alone is Love and Wisdom; Man was created that he might be a Receptacle of both; that his Will might be a Receptacle of Divine Love, and his Understanding a Receptacle of Divine Wisdom. That these two Principles from Creation are in Man, and that they make the Man, and that they are also formed in every one in the Womb, was shewn above; Man therefore is an Image of God, in that he is a Recipient of Divine Wisdom, and a Likeness of God, in that he is a Recipient of Divne Love; wherefore the Receptacle

tacle which is called the Underſtanding, is an Image of God, and the Receptacle which is called the Will, is a Likeneſs of God; therefore ſince Man was created and formed to be a Receptacle, it follows, that he was created and formed, that his Will might receive Love from God, and his Underſtanding Wiſdom from God; which alſo Man receiveth, when he acknowledgeth God, and liveth according to his Commandments, but in a greater or leſſer Degree, in Proportion as by Religion he knoweth God, and knoweth his Commandments; conſequently in Proportion as he knoweth Truths, for Truths teach what God is, and how he is to be acknowledged, as alſo what his Commandments are, and how Man is to live according to them. The Image of God, and the Likeneſs of God, are not actually deſtroyed in Man, but they are ſeemingly deſtroyed; for they remain inherent in his two Faculties, which are called Liberty and Rationality, which have been abundantly treated of above: They became ſeemingly deſtroyed, when Man made the Receptacle of the Divine Love, which is his Will, a Receptacle of Self-Love, and the Receptacle of the Divine Wiſdom, which is his Underſtanding, a Receptacle of ſelf-derived Intelligence; thereby he inverted the Image and Likeneſs of God, for he turned thoſe Receptacles away from God, and turned them to himſelf: Hence it is, that they are cloſed above, and opened below, or that they are cloſed before, and opened behind, when nevertheleſs by Creation they were open before, and cloſed behind; and when they are thus inverſely opened and cloſed, then the Receptacle of Love or the Will receives

Influx

Influx from Hell, or from its Proprium, and so does the Receptacle of Wisdom also, or the Understanding. Hence the Worship of Men arose in the Churches, instead of the Worship of God, and Worship grounded in Doctrines of what is false, instead of Worship grounded in Doctrines of Truth, the latter from self-derived Intelligence, the former from Self-Love. From these Considerations it is evident, that Religion in Process of Time decreaseth and is consummated by an Inversion of the Image of God in Man. THIRDLY: *That this exists from continual Increments of hereditary Evil in successive Generations.* That hereditary Evil is not from Adam and his Wife Eve, in Consequence of their eating of the Tree of Knowledge, but that it is successively derived from Parents, and transplanted into their Offspring, and so by continual Increments is augmented from Generation to Generation, was said and shewn above. When Evil is thereby accumulated among many, then it spreads and extends itself to others; for in all Evil there is a Lust of seducing, which in some is ardent by Reason of their Rage against what is good, and thence proceeds the Contagion of Evil; when this has invaded the Dignitaries, Rulers, and leading Men in the Church, Religion is perverted, and the Means of Cure, which are Truths, are corrupted by Falsifications; hence proceed in such Case the successive Vastations of Good, and Desolation of Truth in the Church, until the Consummation is complete. FOURTHLY: *That nevertheless it is provided by the Lord, that every one may be capable of being saved.* It is provided by the Lord that there should be a Religion every

where, and that in every Religion there ſhould be the two Eſſentials of Salvation, which conſiſt in acknowledging a God, and in not doing Evil becauſe it is againſt God; other Things appertaining to the Underſtanding, and thence to the Thought, which are called Matters of Faith, are provided for every one according to his Life, for they are Acceſſories to Life; and if they precede, ſtill they do not receive Life before. It is alſo provided, that all who have lived well, and acknowledged a God, ſhould be inſtructed after Death by the Angels, and then they who had been in theſe two Eſſentials of Religion in this World, accept the Truths of the Church, ſuch as they are in the Word, and acknowledge the Lord as the God of Heaven and the Church; and this Doctrine they receive more readily than thoſe Chriſtians, who have carried out of the World with them an Idea of the Lord's Humanity ſeparate from his Divinity. It is moreover provided by the Lord, that all who die in their Infancy, whereſoever they may be born, ſhould be ſaved. There is alſo given to every Man after Death an Opportunity of amending his Life, if poſſible; all are inſtructed and led of the Lord by Angels, and foraſmuch as they then know that they are living after Death, and that there are ſuch Places as Heaven and Hell, at firſt they receive Truths; but they who have not acknowledged a God, and ſhunned Evils as Sins in this World, in a ſhort Time after are diſguſted with Truths, and recede; and they who have acknowledged them with their Mouths, and not in their Hearts, are like the fooliſh Virgins, which had Lamps, but no Oil, and ſought Oil of others, and moreover went and bought

bought it, and yet were not admitted to the Marriage: Lamps signify Truths of Faith, and Oil signifies Good of Charity. Hence it may appear, that by a Law of the Divine Providence every one is capable of being saved, and that it is a Man's own Fault if he is not saved. FIFTHLY: *That it is also provided that a New Church should succeed in Place of the former vastated Church.* This hath been the Case from the most ancient Times, viz. that when a former Church was vastated, a new one succeeded; after the most ancient Church the Ancient Church succeeded; after the Ancient Church the Israelitish or Jewish Church; after that the Christian Church; moreover that after this last a New Church will succeed, is foretold in the Apocalypse, which Church is there meant by the New Jerusalem descending from Heaven. The Reason why a New Church is provided by the Lord to succeed the former vastated Church, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113.

329. IV. *That thus all are predestined to Heaven, and none to Hell.* That the Lord casteth none into Hell, but that the Spirit casts himself thither, is shewn in the Work concerning HEAVEN AND HELL, published in London, Anno 1758, n. 545 to 550: This is the Case with every wicked and impious person after Death; it is the same with the Wicked and Impious in this World, with this Difference, that in this World they may be reformed, and embrace and imbibe the Means of Salvation, but none after their Departure out of the World. The Means of Salvation relate to these two Things, the

Shunning

Shunning of Evils becauſe they are contrary to the Divine Laws in the Decalogue, and the Acknowledgment that there is a God: This every one may do, provided he doth not love Evils; for the Lord floweth continually with Power into the Will, that he may be able to ſhun Evils, and with Power into the Underſtanding, that he may be able to think that there is a God; but yet no Perſon can do the one without doing the other at the ſame Time: Theſe two Things are joined together like the two Tables of the Decalogue; whereof one is for the Lord, and the other for Man; the Lord from his Table illuminates every one, and giveth Power, but in Proportion as Man doeth the Things which are in his own Table, in the ſame Proportion he receiveth Power and Illumination; before this the two appear as if they were laid upon one another and ſealed up, but as Man doeth the Things which are in his Table, they are diſcloſed and opened. What is the Decalogue at this Day, but like a Book that is ſhut, and open only in the Hands of Infants and Children? Tell any one who is of an advanced Age, you muſt not do ſuch a Thing, becauſe it is contrary to the Decalogue, and who attends to you? But if you ſay, do not do ſuch a Thing becauſe it is contrary to the Divine Laws, this he can attend to, when nevertheleſs the Precepts of the Decalogue are the very eſſential Divine Laws: An Experiment was made with ſeveral in the ſpiritual World, who, when the Decalogue or Catechiſm was repeated, rejected it with Contempt; the Reaſon is, becauſe the Decalogue in its ſecond Table, which is the

Table

Table of Man, teacheth, that Evils are to be ſhunned, and he who doth not ſhun them, whether from Impiety, or from a religious Notion that Works are of no Avail, but only Faith, when the Decalogue or Catechiſm is repeated, hears it with ſome Contempt, as though he heard Mention made of ſome Child's Book, which is no longer of any Uſe to him. Theſe Particulars are mentioned in Order that it may be known, that there is not wanting to any Man a Knowledge of the Means whereby he may be ſaved, nor the Power of being ſaved if he will; from which it follows, that all are predeſtined or intended for Heaven, and none for Hell. But foraſmuch as there prevails among ſome a Belief in Predeſtination to no Salvation, which is Predeſtination to Damnation, and ſuch a Belief is hurtful, and cannot be diſpelled, unleſs Reaſon alſo ſees the Madneſs and Cruelty of it, therefore it ſhall be treated of in the following Series. 1. That any other Predeſtination, than Predeſtination to Heaven, is contrary to the Divine Love and its Infinity. 2. That any other Predeſtination, than Predeſtination to Heaven, is contrary to the Divine Wiſdom and its Infinity. 3. That it is an inſane Hereſy, to ſuppoſe that they only are ſaved who are born within the Church. 4. That it is a cruel Hereſy, to ſuppoſe that any of the human Race are predeſtined to be damned.

330. But that it may appear how hurtful a Faith in Predeſtination is, as it is commonly underſtood, theſe four Propoſitions ſhall be reſumed and confirmed. FIRST: *That any other Predeſtination, than Predeſtination to Heaven, is contrary to the Divine Love,*

Love, which is infinite. That Jehovah or the Lord is Divine Love, and that that Divine Love is infinite, and the *Esse* of all Life; and also that Man was created in the Image of God according to the Likeness of God, is demonstrated in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM: And forasmuch as every Man is formed in the Womb in that Image according to that Likeness by the Lord, as is also demonstrated, it follows, that the Lord is the heavenly Father of all Men, and that Men are his spiritual Children; so also is Jehovah or the Lord called in the Word, and so are Men called therein; wherefore he saith, "Call no Man your Father upon the Earth, for one is your Father which is in Heaven," Matt. xxiii. 9; whereby it is meant that He alone is the Father with Respect to Life, and that an earthly Father is only a Father with Respect to the Covering of Life, which is the Body, wherefore in Heaven no other Father is made Mention of but the Lord: That Men are called his Sons, and said to be born of him, who do not invert that Life, is also evident from many Passages in the Word. Hence it may appear, that the Divine Love is in every Man, as well the Wicked as the Good, consequently that the Lord, who is Divine Love, cannot act any otherwise with them, than as a Father upon Earth does with his Children, only with infinitely more Tenderness, because the Divine Love is infinite; also that he cannot recede from any one, because the Life of every one is from Him: It appears as if he receded from the Wicked, whereas it is the Wicked themselves who recede, but still he leadeth them out of Love: Wherefore the Lord saith, "Ask, and it shall be given you;

seek,

ſeek, and ye ſhall find ; knock, and it ſhall be opened unto you : What Man is there of you, whom if his Son aſk Bread, will he give him a Stone ? If ye then, being evil, know how to give good Gifts unto your Children, how much more ſhall your Father which is in Heaven give good Things to them that aſk him ?" Matt. vii. 7 to 11 : And in another Place, " That he maketh his Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt and on the Unjuſt," Matt. v. 45. Moreover it is known in the Church, that the Lord deſireth the Salvation of all, and not the Death of any. Hence it may be ſeen, that any other Predeſtination than Predeſtination to Heaven is contrary to the Divine Love. SECONDLY : *That any other Predeſtination, than Predeſtination to Heaven, is contrary to the Divine Wiſdom, which is infinite.* The Divine Love through its Divine Wiſdom provides Means, whereby every Man may be ſaved ; therefore to ſay that there is any other Predeſtination than Predeſtination to Heaven, is to ſay that it cannot provide Means, whereby Salvation may be effected, when nevertheleſs all are poſſeſſed of the Means, as was ſhewn above, and theſe are from the Divine Providence, which is infinite. But the Reaſon why there are ſome who are not ſaved, is, becauſe the Divine Love deſires that Man ſhould feel in himſelf the Felicity and Bliſs of Heaven, for otherwiſe it would be no Heaven to him ; and this cannot be effected, unleſs it appears to Man that he thinketh and willeth from himſelf, for without that Appearance Nothing would be appropriated to him, neither would he be a Man ; for this Reaſon there is a Di-

vine

vine Providence, which is of the Divine Wisdom from the Divine Love. But this doth not take away this Truth, that all are predestined or designed for Heaven, and none for Hell; whereas if Means of Salvation were wanting, it would take it away; nevertheless that the Means of Salvation are provided for every one, and that Heaven is of such a Nature, that all, of whatsoever Religion they be, who live well, may have a Place there, was shewn above. Man is like the Earth, which produceth all Kinds of Fruits, by Virtue of which Faculty Earth is Earth, but its producing evil Fruit, doth not take away its Power of producing good Fruit also; it would take it away, however, if it could only produce evil Fruit. Man is also like an Object, which variegates the Rays of Light in itself; if it only presents to the Eye disagreeable Colours, it is not the Fault of the Light, for the Rays of Light may also be variegated so as to produce pleasing Colours. THIRDLY: *That to suppose they only are saved, who are born within the Church, is an insane Heresy.* They who are born without the Church, are alike Men with those who are within it; they are of a like heavenly Origin, and are equally living and immortal Souls; moreover they have a Religion, whereby they acknowledge that there is a God, and that they ought to live well, and he who acknowledgeth a God and liveth well, becometh spiritual in his Degree, and is saved, as was shewn above. It is alleged, that they are not baptized, but Baptism doth dot save any, except those who are spiritually washed, that is, regenerated, for Baptism is a Sign and Memorial thereof. It is alleged also,

that

that the Lord is not known to them, and that without the Lord there is no Salvation; however, no one hath Salvation merely by the Lord's being known to him, but by living according to his Precepts; and he is known to every one who acknowledgeth a God, for the Lord is the God of Heaven and Earth, as he himself teacheth in Matt. xxviii. 18; and in other Places. Moreover they who are without the Church, have more an Idea of God as a Man, than the Christians; and they who have an Idea of God as a Man, and live well, are accepted by the Lord, for they acknowledge God to be one in Person and in Essence, which Christians do not do; they also think of God in their Life, for they consider Evils as Sins against God, and they who do this, think of God in their Life. Christians have the Precepts of their Religion from the Word, but there are few who draw any Precepts of Life from it; the Papists do not read it; and they of the Reformed Church, who are in Faith separate from Charity, do not attend to those Things in it which relate to Life, but only to what relates to Faith, and yet the whole Word is Nothing else but the Doctrine of Life. Christianity prevails only in Europe; the Religion of the Mahometans and Gentiles in Asia, the Indies, Africa, and America; and the human Race in the last mentioned Parts of the World is ten Times more numerous than in the Christian Countries, and in the latter there are but few, who place Religion in a good Life: What can be greater Madness then, than to think that the latter only are saved, and the former condemned, and that Man possesseth Heaven by his Birth,

and not by his Life? Wherefore the Lord saith, "I say unto you, that many shall come from the East and from the West, and shall lie down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven; but the Children of the Kingdom shall be cast out," Matt. viii. 11, 12. FOURTHLY: *That to suppose any of the human Race are predestined to be damned, is a cruel Heresy.* For it is cruel to think, that the Lord, who is Love itself and Mercy itself, would suffer so vast a Multitude of Men to be born for Hell, or that so many Myriads of Myriads should be born condemned and devoted, that is, born Devils and Satans; and that he would not out of his Divine Wisdom provide, that they who live well and acknowledge a God, should not be cast into everlasting Fire and Torment; yet the Lord is the Creator and Saviour of all, and he alone leadeth all, and willeth not the Death of any one; therefore it is cruel to think and believe, that so great a Multitude of Nations and People under his Auspices and Inspection should be predestined to be delivered as a Prey to the Devil.

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That the Lord cannot act againſt the Laws of the Divine Providence, becauſe to act againſt them, would be to act againſt his Divine Love and his Divine Wiſdom, conſequently againſt Himſelf.

331. IN THE ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, it is ſhewn, that the Lord is Divine Love and Divine Wiſdom, and that theſe two Principles are the very *Eſſe* and Life, from which every Thing is and lives; moreover it is ſhewn, that the ſame proceedeth from Him, and that this proceeding Divine is Himſelf: Among the Things which proceed from Him, the Divine Providence is primary; for this is continually in the End for which the Univerſe was created: The Operation and Progreſſion of the End by its Means is what is called the Divine Providence. Now foraſmuch as the proceeding Divine is Himſelf, and the Divine Providence is the primary Thing that proceedeth, it follows, that to act againſt the Laws of his Divine Providence, is to act againſt Himſelf. It may alſo be ſaid, that the Lord is Providence, as it is ſaid that God is Order; for the Divine Providence is the Divine Order primarily reſpecting the Salvation of Men; and as there is no Order without Laws, for Laws conſtitute it, and every Law derives this from Order, that it alſo is Order, it hence follows, that

that as God is Order, he is alſo the Law of his own Order: The ſame may be ſaid of the Divine Providence, that as the Lord is his own Providence, he is alſo the Law of his own Providence: Hence it is evident, that the Lord cannot act againſt the Laws of his Divine Providence, becauſe to act againſt them would be to act againſt Himſelf. Now there can be no Operation but upon a Subject, and by Means operating upon that Subject: Operation, except upon a Subject, and upon that by certain Means, is not poſſible; the Subject of the Divine Providence is Man; the Means are Divine Truths whereby he hath Wiſdom, and Divine Goods whereby he hath Love; the Divine Providence by theſe Means operates its End, which is the Salvation of Man, for he who willeth an End, alſo willeth Means, wherefore when he operates the End, he operates it by Means. But theſe Particulars will be made more evident, when they are reviewed in the following Order. 1. That the Operation of the Divine Providence in ſaving Man begins at his Birth, and continues to the End of his Life, and afterwards to Eternity. 2. That the Operation of the Divine Providence is continually effected by Means out of pure Mercy. 3. That momentaneous Salvation from immediate Mercy is not poſſible. 4. That momentaneous Salvation from immediate Mercy is the fiery flying Serpent in the Church.

332. I. *That the Operation of the Divine Providence in ſaving Man, begins at his Birth, and continues to the End of his Life, and afterwards to Eternity.* It was ſhewn above, that a Heaven out of the human Race is the very End or Object of the Creation, of

of the Univerſe, and that that End in its Operation and Progreſſion is the Divine Providence for the Salvation of Men, and that all Things which are without Man, and ſerve for his Uſe, are ſecondary Ends of Creation, which in Sum have Relation to all Things that exiſt in the three Kingdoms, the Animal, Vegetable, and Mineral; when theſe Things proceed conſtantly according to the Laws of Divine Order eſtabliſhed at their firſt Creation, how then can the primary End [Object,] which is the Salvation of the human Race, do otherwiſe than proceed conſtantly according to the Laws of its Order, which are the Laws of the Divine Providence? Only obſerve a Fruit Tree; doth it not firſt ſpring from a ſmall Seed as a tender Germ, and afterwards grow ſucceſſively into a Stalk, and ſpread forth its Branches, which are then covered with Leaves, and afterwards put forth Flowers, and bear Fruit, wherein it depoſits new Seeds, by which it provides for its Perpetuity? It is the ſame with every Shrub and every Herb of the Field: Do not all and ſingular Things therein conſtantly and wonderfully proceed according to the Laws of their Order from End to End? Why then ſhould not the primary End, which is a Heaven out of the human Race, do the ſame? Can any Thing poſſibly take Place in its Progreſſion, which doth not moſt conſtantly proceed according to the Laws of the Divine Providence? Foraſmuch as there is a Correſpondence between the Life of Man and the Vegetation of a Tree, make a Parallelism, or Compariſon; the Infancy of Man is comparatively like the tender Germ of a Tree ſpringing out of the Earth from the Seed; the Childhood

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and Youth of Man is like that Germ increasing to a Stem and Branches; natural Truths, which every Man first imbibes, are like the Leaves with which its Branches are covered, Leaves having no other Signification in the Word; Man's Initiation into the Marriage of Good and True, or the spiritual Marriage, is like the Flowers which that Tree produceth in the Spring Time, spiritual Truths being the small Leaves of those Flowers; the first Fruits of the spiritual Marriage are like the Beginnings of the Fruit; spiritual Goods, which are the Goods of Charity, are like the Fruit, and are also signified by Fruit in the Word; the Procreations of Wisdom from Love, are like the Seeds, by Means of which Procreations Man becometh like a Garden and a Paradise: Man is also described in the Word by a Tree, and his Wisdom from Love by a Garden; Nothing else is signified by the Garden of Eden. Man indeed is an evil Tree from the Seed, but yet there is provided an Ingrafting or Inoculation of Branches taken from the Tree of Life, by which the Juices drawn from the old Root are converted into Juices producing good Fruit. This Comparison is made, in Order that it may be known, that when there is so constant a Progression of the Divine Providence in the Vegetation and Regeneration (Reproduction) of Trees, it must by all Means be constant in the Reformation and Regeneration of Men, who are of much more Value than Trees, according to these Words of the Lord, "Are not five Sparrows sold for two Farthings, yet not one of them is forgotten before God; but even the very Hairs of your Head are all numbered; fear not, therefore;

therefore; ye are of more Value than many Sparrows. And which of you with taking Thought can add to his Stature one Cubit; if ye then be not able to do that Thing which is leaſt, why take ye Thought for the reſt; conſider the Lilies how they grow: If God ſo clothe the Graſs, which is to day in the Field, and to-morrow is caſt into the Oven, how much more will he clothe you, O ye of little Faith," Luke xii. 6, 7, 25, 26, 27, 28.

333. It was ſaid that the Operation of the Divine Providence in ſaving Man begins at his Birth, and continues to the End of his Life; that this may be underſtood, it is to be noted, that the Lord ſeeth what Man is, and foreſeeth what he deſireth to be, conſequently what he will be; and in Order that he may be a Man, and thereby immortal, the Freedom of his Will cannot be taken away, as hath been abundantly ſhewn above, wherefore the Lord foreſeeth his State after Death, and provides for it from his Birth to the End of his Life; with the Wicked he provides by permitting and continually withdrawing them from Evils, but with the Good he provides by leading them to Good; thus the Divine Providence is continually in the Operation of ſaving Man; but more cannot be ſaved than deſire to be ſaved, and they deſire to be ſaved, who acknowledge God, and are led by him; and they do not deſire to be ſaved, who do not acknowledge God, but lead or guide themſelves; for the latter do not think of eternal Life, and Salvation, whereas the former do: This the Lord ſeeth, but ſtill leadeth them, and leadeth them according to the Laws of his Divine Providence, againſt which he

cannot

cannot act, because to act against them, would be to act against his Divine Love and against his Divine Wisdom, which is to act against himself. Now forasmuch as he foreseeth the State of all after Death, and also foreseeth the Places of those, who are not willing to be saved, in Hell, and the Places of those, who are willing to be saved, in Heaven, it follows, that, as was said, he provideth for the Wicked their Places by permitting and withdrawing, and Places for the Good by leading them; which, unless it were done continually from the Birth of every one to his Life's End, neither Heaven nor Hell could subsist; for without such Foresight, and Providence at the same Time, both Heaven and Hell would be Nothing but Confusion: That every one hath his Place provided for him by Means of the Lord's Foreknowledge, may be seen above, n. 202, 203. This may be illustrated by the following Comparison; if an Archer or Marksman were to shoot at a Mark, and a Line were drawn from the Mark to the Distance of a Mile beyond it; if in shooting, the Arrow or Ball were to miss the Mark only a Nail's Breadth, at the End of the Mile it would diverge immensely from the Line drawn beyond the Mark; so it would be, if the Lord did not every Moment, yea every the most minute Point of Time, respect Eternity in foreseeing and providing every one his Place after Death; but this is done by the Lord, because all the Future is present to him, and all the Present is to him eternal. That the Divine Providence, in all it doeth, hath Respect to Infinity and Eternity, may be seen above, n. 46 to 69, 214, and the subsequent Numbers.

334. It

334. It was said that the Operation of the Divine Providence continues to Eternity, because every Angel is perfected in Wisdom to Eternity; but every one according to the Degree of Affection for Goodness and Truth, in which he was when he departed out of the World; it is this Degree which is perfected to Eternity; what is beyond this Degree, is without the Angel, and not within him, and that which is without him, cannot be perfected within him: This is meant by the good Measure, pressed down, shaken, and running over, which shall be given into the Bosom of those, who give and forgive others, Luke vii. 37, 38; that is, who are in the Good of Charity.

335. II. *That the Operation of the Divine Providence is continually effected by Means out of pure Mercy.* There are Means and Modes of the Divine Providence; Means are all those Things, by Virtue whereof Man is made Man, and perfected with Respect to his Understanding and his Will; Modes are those Things whereby such Means are effected. The Means, by Virtue whereof Man is made Man, and perfected with Respect to his Understanding, are included under the general Term or Apellation of Truths, which become Ideas in the Thought, and are called Things in the Memory, and in themselves are Knowledges, from which Sciences are derived. All these Means considered in themselves are spiritual; but whereas they exist in Things natural, from their Clothing or Covering they appear as natural Things, and some as material. These Means are infinite in Number, and infinite in Variety; they are more or less simple and compound,

and more or leſs perfect or imperfect. There are Means for forming and perfecting civil natural Life, alſo for forming and perfecting moral rational Life; and likewiſe for forming and perfecting ſpiritual celeſtial Life. Theſe Means ſucceed, one Kind after another, from Infancy to the lateſt Age of Man, and after that to Eternity; and as they ſucceed by increaſing, thoſe which were prior become Means of thoſe which are poſterior, inaſmuch as they enter into every Thing that hath a Form as mediate Cauſes, for from theſe every Effect or every Concluſion is efficient, and thence becomes a Cauſe; thus Poſteriors ſucceſſively become Means or Mediates: And whereas this goes on to Eternity, there is no Poſtreme or Ultimate that cloſes the whole; for as Eternity is without End, ſo Wiſdom, which increaſeth to Eternity, is without End: If there were any End to Wiſdom in a wiſe Man, the Delight of his Wiſdom, which conſiſts in its perpetual Multiplication and Fructification, would periſh, and in Place of it would ſucceed the Delight of Glory, in which alone there is no celeſtial Life; in ſuch Caſe a Man no longer becomes wiſe like a young Man, but like an old Man, and at length like a decrepid Man. Although the Wiſdom of a wiſe Man in Heaven increaſes to Eternity, yet there is no ſuch Approximation of Angelic Wiſdom to the Divine Wiſdom as to reach it; it is comparatively like what is ſaid of a right Line drawn about an Hyperbola, continually approaching, but never touching it; and like what is ſaid of ſquaring the Circle. Hence it may appear, what is meant by Means, by which the Divine Providence operates, that Man may be Man,

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and be perfected in Regard to his Underſtanding, and that theſe Means are included under the general Appellation of Truths. There are alſo a like Number of Means, whereby Man is formed and perfected in Regard to his Will, but theſe are comprehended under the general Appellation of Goods; from the latter Man derives Love, from the former Wiſdom: The Conjunction of them makes the Man, for ſuch as the Conjunction is, ſuch is the Man: It is this Conjunction which is called the Marriage of Goodneſs and Truth.

336. But the Modes, by which the Divine Providence operates upon Means, and by Means in forming Man, and perfecting him, are alſo infinite in Number, and infinite in Variety; in Number they are as many as there are Operations of the Divine Wiſdom from the Divine Love for the Salvation of Man, conſequently as many as there are Operations of the Divine Providence according to its Laws, above treated of. That theſe Modes are of a very hidden Nature, was illuſtrated above by the Operations of the Soul upon the Body, concerning which Man knoweth ſo little, that it can ſcarcely be called any Thing; as how the Eye, the Ear, the Noſe, the Tongue, and the Skin feel, and how the Stomach digeſts, the Meſentery prepares the Chyle, the Liver elaborates the Blood, the Pancreas and Spleen purify it, the Kidneys ſeparate impure Humors from it, the Heart collects and diſtributes it, the Lungs decant it, and how the Brain ſublimates the Blood and viviſies it anew, beſides innumerable other Things, all which are Arcana, which ſcarce any Science can enter into. Hence it is evident, that

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ſtill leſs can the ſecret Operations of the Divine Providence be entered into; it is ſufficient that the Laws of it be known.

337. The Reaſon why the Divine Providence operates all Things out of pure Mercy, is, becauſe the Divine Eſſence itſelf is pure Love, and it is that which operates by the Divine Wiſdom, and that Operation is what is called the Divine Providence. The Reaſon why that pure Love is pure Mercy, is, 1. Becauſe it operates with all who are in the whole World, who are ſuch, that they can do Nothing from themſelves. 2. That it operates with the Evil and Unjuſt, as well as with the Good and Juſt. 3. That it leadeth the former in Hell, and ſnatcheth them out of it. 4. That it continually ſtrives with them there, and fighteth for them againſt the Devil, that is, againſt the Evils of Hell. 5. That therefore it came into the World, and underwent Temptations even to the laſt of them, which was the Paſſion of the Croſs. 6. That it acts continually with the Unclean that it may cleanſe them, and with the Inſane that it may heal them; conſequently it labours continually out of pure Mercy.

338. III. *That momentaneous Salvation from immediate Mercy is not poſſible.* In the foregoing Pages it is ſhewn, that the Operation of the Divine Providence for the Salvation of Man, begins at his Birth, and continues to the End of his Life, and afterwards to Eternity; alſo that this Operation is continually carried on by Means out of pure Mercy; hence it follows, that there is no ſuch Thing as momentaneous Salvation, nor immediate Mercy. But foraſmuch as many, who do not think at all from the Underſtanding

ſtanding concerning Matters of the Church or of Religion, believe that they are ſaved from immediate Mercy, and conſequently that Salvation is momentaneous, and yet this is contrary to the Truth, and is moreover a hurtful Belief, it is requiſite that it ſhould be weighed in its proper Order. 1. That a Belief in momentaneous Salvation from immediate Mercy is taken from the natural State of Man. 2. That ſuch a Belief proceeds from Ignorance of his ſpiritual State, which is totally different from his natural State. 3. That the Doctrines of all the Churches in the Chriſtian World conſidered interiorly are againſt momentaneous Salvation from immediate Mercy; but ſtill that it is eſtabliſhed by Men of the external Church. FIRST: *That Faith in momentaneous Salvation from immediate Mercy is taken from the natural State of Man.* The natural Man from his own State knows no otherwiſe than that heavenly Joy is like worldly Joy, and enters by Influx and is received in the ſame Manner; for Example, that it is like a Man's becoming rich, who had been poor, and ſo being removed from a ſorrowful State of Poverty to a happy State of Opulence; or like a Man's being honoured, who had before been of no Eſtimation, and ſo being removed from a State of Contempt to a State of Glory; or like going out of the Houſe of Mourning to nuptial Joys: Foraſmuch as theſe States can be changed within a Day, and they have no other Idea of the State of Man after Death, it is evident whence it comes, that there is a Belief in momentaneous Salvation from immediate Mercy. Moreover in the World it is poſſible for many Perſons to be in one Company, and

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in one civil Society, and to be merry together, and yet to differ all of them in their Minds; this is the Caſe in a natural State; the Reaſon is, becauſe the External of one Man may be accommodated to the External of another Man, although their Internals be diſſimilar: From this natural State it is alſo concluded, that Salvation conſiſts only in Admiſſion to the Angels in Heaven, and that Admiſſion is from immediate Mercy; wherefore it is alſo believed, that Heaven can as well be given to the Wicked as the Good, and that then there is a Conſociation ſimilar to what takes Place in the World, only with this Difference, that it is full of Joy. SECONDLY: *But that this Faith proceeds from Ignorance of a ſpiritual State, which is totally different from a natural State.* The ſpiritual State, which is the State of Man after Death, is treated of in many Places above, where it is ſhewn, that every one is his own Love, and that no one can live with any others but ſuch as are in a ſimilar Love, and that if he comes to others, he cannot reſpire his own Life; hence it is, that every one after Death enters into a Society like himſelf, which is compoſed of ſuch as are in a ſimilar Love, and that he acknowledges them as his Relatives and Friends; and what is wonderful when he meets with them and ſees them, it is as though he had known them from his Infancy; this Circumſtance has its Ground in the Nature of ſpiritual Affinity and Friendſhip; yea more, no one in a Society can dwell in any other Houſe than his own; every one in the Society hath his own Houſe, which he finds prepared for him as ſoon as he comes into the Society; he may be in Company

with

with others out of his Houſe, but yet he cannot dwell any where but in it; and what is ſtill more, no one can ſit in an Apartment in another's Houſe, in any Place but his own; if he ſits in any other Place, he becomes impotent of Mind and ſilent; and what is wonderful, every one when he enters a Room knows his own Place; it is the ſame in Temples, and alſo in Aſſemblies when they are met together. From theſe Circumſtances it is evident, that a ſpiritual State is totally different from a natural State, and indeed ſuch, that no one can be any where but where his reigning Love is, for there the Delight of his Life is, and every one deſires to be in the Delight of his Life, and the Spirit of a Man cannot be any where elſe, becauſe that conſtitutes the Life of him, yea, his very Reſpiration, as alſo the Pulſation of his Heart: It is otherwiſe in the natural World, where the External of Man is taught from his Infancy to feign in his Countenance, Speech, and Geſture, Delights different from thoſe of his Internal; wherefore from the State of a Man in the natural World, a Concluſion cannot be formed concerning his State after Death, for the State of every one after Death is ſpiritual, which is ſuch, that he cannot be any where elſe but in the Delight of his Love, which he acquired to himſelf by his Life in the natural World. Hence it may appear manifeſtly, that no one can be let into the Delight of Heaven, which in general is called heavenly Joy, who is in the Delight of Hell, or, what amounts to the ſame, he cannot be let into the Delight of Good, who is already in the Delight of Evil; which may be ſtill more clearly concluded

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from this Circumſtance, that the Liberty of aſcending into Heaven is not refuſed any one after Death, the Way is ſhewn him, Leave is given, and he is introduced; but when he comes into Heaven, and by breathing draws in the Delight thereof, if he be in Evil, he begins to feel Anguiſh in his Breaſt, and to be tormented at Heart, and to experience a Swoon, in which he writhes himſelf like a Snake placed before the Fire, and with his Face averted from Heaven and turned toward Hell, eſcapes headlong, neither can he reſt but in a Society of his own prevailing Love: Hence it may appear, that to go to Heaven is not given to any one from immediate Mercy, conſequently that it does not conſiſt merely in Admiſſion, as many in this World imagine; alſo that neither is Salvation momentaneous, for this ſuppoſes immediate Mercy. There were ſome, who in the World believed in momentaneous Salvation from immediate Mercy, and when they became Spirits, were deſirous that their infernal Delight, or Delight of Evil, by Means of the Divine Omnipotence and the Divine Mercy together, might be changed into heavenly Delight, or Delight of Good; and foraſmuch as this was their Deſire, it was alſo permitted that it ſhould be done by Angels, who inſtantly removed their infernal Delight; but then, by Reaſon that it was the Delight of their Life, conſequently their Life itſelf, they lay as if they were dead, deprived of all Senſe and Motion, nor was it poſſible to infuſe into them any other Life but their own, becauſe all Things of their Minds and Bodies were in a State of Retroverſion, and could not be contrarywiſe retorted or wreſted; wherefore

wherefore they were revived by the Intromiſſion of the Delight of their Life's Love; afterwards they ſaid, that in that State they felt interiorly Something direful and horrible, which they would not make known; wherefore it is ſaid in Heaven, that it is eaſier to convert an Owl into a Dove, or a Serpent into a Lamb, than an infernal Spirit into an Angel of Heaven. THIRDLY: *That the Doctrines of the Churches in the Chriſtian World, interiorly conſidered, are contrary to momentaneous Salvation from immediate Mercy, but yet that it is eſtabliſhed by Men of the external Church.* The Doctrines of all Churches, viewed interiorly, teach Life; where is there any Church whoſe Doctrine doth not teach, that Man ought to examine himſelf; to ſee and acknowledge his Sins; to confeſs them, repent, and then lead a new Life? Who is admitted to the holy Communion without this Admonition and Command? Inquire, and you will be confirmed. What Church is there, whoſe Doctrine is not founded upon the Precepts of the Decalogue? and the Precepts of the Decalogue are Precepts of Life. What Man is there of the Church, in whom there is any Thing of the Church, who doth not acknowledge, as ſoon as he hears it, that he is ſaved who lives well, and he is condemned who lives wickedly? Therefore in the Athanaſian Creed, which is alſo the Doctrine received in the whole Chriſtian World, it is ſaid, "That the Lord will come to judge the Quick and the Dead, and then they who have done Good, will enter into Life everlaſting, and they who have done Evil, into everlaſting Fire." From which it is evident, that the Doctrines of all Churches, viewed interiorly, teach

Life, and forasmuch as they teach Life, they teach that Salvation is according to Life; and the Life of Man is not inspired in a Moment, but formed successively, and reformed as Man shunneth Evils as Sins; consequently as he knoweth what Sin is, and sees and acknowledges it, and as he doth not will it, and therefore desisteth from it; and as he also knoweth the Means, which relate to the Knowledge of God; by these, which cannot be infused in a Moment, the Life of Man is formed and reformed; for hereditary Evil is to be removed, which in itself is infernal, and in Place of it, Good, which in itself is celestial, is to be implanted: Man, from his hereditary Evil, may be compared to an Owl as to Understanding, and to a Serpent as to Will; and a reformed Man may be compared to a Dove as to Understanding, and to a Lamb as to Will; who doth not see, that knoweth any Thing of the Life of Man, that this cannot be effected, except the Nature of the Owl and Serpent be taken away, and the Nature of the Dove and Lamb be implanted? Moreover it is well known, that every intelligent Man may become more intelligent, and every wise Man more wise, and that Intelligence and Wisdom in Man may increase, and in some do increase, from Infancy to their Life's End, and that thus Man is continually perfected. Why should not this be more eminently the Case with spiritual Intelligence and Wisdom, which ascends by two Degrees above natural Intelligence and Wisdom? and when it ascends, it becomes Angelic, which is unutterable; that this in Angels increases to Eternity, was said above: Who may not comprehend, if he will, that what

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is perfected to Eternity, cannot poſſibly be perfect in an Inſtant?

339. Hence then it is evident, that all who think from Life concerning Salvation, do not think of any momentaneous Salvation from immediate Mercy, but of the Means of Salvation, on which and by which the Lord operates according to the Laws of his Divine Providence, therefore by which Man is led out of pure Mercy by the Lord. But they who do not think from Life concerning Salvation, imagine there is Something momentaneous in Salvation, and Something immediate in Mercy; as they do alſo, who ſeparate Faith from Charity; Charity is Life, and they ſuppoſe there is Something momentaneous in Faith, at the Hour of Death, if not before; they alſo do the ſame, who believe Remiſſion of Sins without Repentance to be Abſolution from Sins, and conſequently Salvation, and who with this Idea receive the Lord's Supper; likewiſe they, who have Faith in the Indulgences of Monks; and in their Prayers for the Dead; and in their Diſpenſations grounded in the Power they claim over the Souls of Men.

340. IV. *That momentaneous Salvation from immediate Mercy is the fiery flying Serpent in the Church:* By a fiery flying Serpent is meant Evil ſhining from infernal Fire, the ſame as is meant by the fiery flying Serpent in Iſaiah, "Rejoice not thou whole Paleſtina, becauſe the Rod of him that ſmote thee is broken; for out of the Serpent's Root ſhall come forth a Cockatrice, and his Fruit ſhall be a fiery flying Serpent," xiv. 29. Such an Evil flieth in the Church, when there is Faith in momentaneous Salvation from immediate Mercy; for thereby, 1.

Religion

Religion is abolished. 2. Security is induced. 3. Damnation is imputed to the Lord. As to what concerns the FIRST, *That thereby Religion is abolished*; there are two Essentials, and at the same Time Universals of Religion, an Acknowledgment of a God, and Repentance; these two Essentials are useless to those, who think to be saved barely from Mercy, without Regard to their Lives; for what Need have they of any Thing more, than to say, God have Mercy upon me? As to every Thing else appertaining to Religion, they are in the Dark, yea they love Darkness: Of the first Essential of the Church, which is an Acknowledgment of God, they only think, What is God? who ever saw him? If it is affirmed that there is a God, and that he is One, they assent that he is One; if it is affirmed that there are Three, they also say that there are Three, but that these Three are to be called One: This is their Acknowledgment of God. Of the other Essential of the Church, which is Repentance, they think Nothing at all, consequently neither any Thing of Sin, and at length do not know that there is such a Thing as Sin; and then they hear and imbibe with Pleasure, that the Law doth not condemn, because a Christian is not under its Yoke; if you only say, God have Mercy upon me for thy Son's Sake, you will be saved; this is Repentance of Life with them. But remove Repentance, or, what amounts to the same, separate Life from Religion, and what remains but the Words, Have Mercy upon me? Hence it is, that they could not conceive otherwise, but that Salvation is effected in a Moment by means of those Words, if not before,

yet

yet at the Hour of Death: In such Case, what is the Word to them, but like an obscure and enigmatical Voice, uttered from a Tripod in a Cave? or like an unintelligible Response from the Oracle of an Idol? In a Word, if you remove Repentance, that is, separate Life from Religion, what else is Man, in this Case, but Evil shining from infernal Fire, or a fiery flying Serpent in the Church? for without Repentance Man is in Evil, and Evil is Hell. SECONDLY: *That by Faith in momentaneous Salvation, from pure Mercy alone, Security of Life is induced.* Security of Life arises either from the Belief of the Impious that there is no Life after Death, or from the Belief of those who separate Life from Salvation; a Person of the latter Description, although he were to believe in eternal Life, still thinks, whether I live well, or live ill, I can be saved, because Salvation is pure Mercy, and the Mercy of God is universal, inasmuch as he willeth not the Death of any one; and if haply a Thought occurs that Mercy is to be implored by a Form of Words agreeable to the commonly received Faith, he may think that this, if not before, can be done at the Hour of Death; every Man, who is in such a State of Security, makes light of Adulteries, Frauds, Injustice, Violence, Blasphemies, and Revenge; and gives a loose to his Flesh and his Spirit in the committing of all these Evils; neither doth he know what spiritual Evil is, and its Concupiscences; if he hears any Thing thereof out of the Word, it is comparatively like Somewhat falling upon Ebony and rebounding, or like Somewhat which falls into a Ditch, and is swallowed up. THIRDLY: *That by*

by such a Faith Damnation is imputed to the Lord. Who but must conclude that it is not the Fault of Man, but of the Lord, if he is not saved, when every one can be saved from pure Mercy? If it be affirmed that Faith is the Means of Salvation, he will urge, What Man is there to whom such Faith may not be given, inasmuch as it only consists in Thought, which can be infused in every State of the Spirit abstracted from worldly Things, even with Confidence? And he may further urge, I cannot take it of myself; if therefore it is not given, and Man is damned, what else can the Damned think, than that it is the Lord's Fault, who could save him, and would not? And would not this be to call the Lord unmerciful? Moreover in the Warmth of his Faith he may ask, Why can the Lord see so many Damned in Hell, when nevertheless he is able to save all in a Moment from a Principle of pure Mercy? Not to mention other Suggestions of a like Nature, which can be called Nothing else but impious Impeachments of the Divinity. Hence then it may appear, that Faith in momentaneous Salvation from pure Mercy, is the fiery flying Serpent in the Church.

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EXCUSE my adding this Relation to fill up the superfluous Paper: Certain Spirits by Permission ascended from Hell, and said to me, Thou hast written much from the Lord, write Something also from us: I answered, What shall I write? They said, Write, that every Spirit, whether he be good or evil, is in his own Delight, the good in the De-

light

light of his Good, and the evil in the Delight of his Evil. I asked them, What may your Delight be? They said, that it was the Delight of committing Adultery, stealing, defrauding, and lying: Again I asked, What is the Nature of those Delights? They replied, they were perceived by others as Stenches from Excrement, putrid Smells from dead Bodies, and the Effluvia of stagnated Urine: I said, Are those Things delightful to you? They replied, Most delightful: I said, Then you are like the unclean Beasts which live in such Filth: They answered, If we are, we are; but such Things are the Delights of our Nostrils. I asked, What more shall I write from you? They said, Write this, that it is permitted every one to be in his own Delight, even the most unclean, as it is called, provided he does not infest good Spirits and Angels; but forasmuch as we could not do otherwise than infest them, we were driven out, and cast into Hell, where we experience direful Sufferings: I asked, Why did you infest the Good? They replied, that they could not do otherwise; it is as if a certain Fury invaded us, when we see any Angel, and feel the Divine Sphere about him: I said, Then you are even like wild Beasts: On hearing this, Rage came upon them, which appeared like the Fire of Hatred; and to prevent their doing any Mischief, they were remanded to Hell. Concerning Delights perceived as Odours and Stenches in the spiritual World, see above, n. 303, 304, 305, 324.

FINIS.